

# HOWNICKAN

PEOPLE OF THE FIRE



Vol. 18, No. 2

Citizen Band Potawatomi Tribe

February 1996

## Ballot deadline Feb. 25 for scholarship, name change vote

A total 3,976 of Citizen Band Potawatomi voters returned voter registration forms by the Feb. 8 deadline and will be eligible to vote in the Feb. 29

Secretarial Election to broaden scholarship eligibility and change the tribe's name.

Ed Herndon, director of BIA programs, said 13,969 notices

were mailed out to tribal members in mid-January. The mailing included a notice of the election, explaining the two questions, and the Voter

Registration Form, which had to be returned by Feb. 8 in order to receive a ballot.

The Secretarial Election is not the same as the tribe's annual election. A Secretarial Election is authorized by the U.S. Secretary of the Interior when a revision or amendment to the tribal constitution is requested. There will be two proposed

amendments to the Constitution on the Potawatomi Secretarial Election ballot. The first would change the name of the tribe to Citizen Potawatomi Nation, a change long promoted by Chairman John A. Barrett Jr. and others as better reflecting the tribe's sovereign status as well as being shorter.

Please turn to page 20



### New Look At Restaurant

The balcony overlooking the golf course at Fire Lake Restaurant has proved immensely popular since a renovation glassed in the previously open-air area. The renovation is one of many changes since the tribe leased the restaurant facility to Charlie Coulon, who is calling the restaurant "Charlie's At Fire Lake."

### Filing April 1, 2, 3 for annual tribal election

Candidates interested in completing the unexpired term on the Grievance Committee left vacant with the death of Hazel Williamson or running for the Business Committee slot currently held by Jerry P. Motley will file in just a few weeks.

Filing for Grievance

Committee #2 and Business Committee #1 positions will be April 1, 2 and 3 at tribal headquarters. Candidates must be enrolled tribal members at least 21 years old, never convicted of a felony and living in Pottawatomie, Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleve-

land or Okfuskee counties in Oklahoma.

The Election Committee will begin mailing ballots as soon after filing as they can be printed, probably in late April. Applications for absentee ballots can be mailed in at any time, but must be postmarked by June 9.

## Tribe completes application to remove funds from BIA

The Citizen Band Potawatomi Tribe has completed its application to the Division of Trust Fund Management for withdrawal of tribal funds held by the Bureau of Indian Affairs.

"Assuming they accept that application as complete, the BIA has 90 days to turn over the money to the tribe," said Tribal Administrator J.D. Colbert. Including accrued interest, the amount should be about \$5.5 million, he said.

In last year's election, tribal members voted to turn management of those judgment funds over to tribally-owned First National Bank & Trust, where it will be managed by the trust department. "Our application included a management and investment plan, including the investment of \$1 million in First National Bank capital stock," Colbert said. "We will use only registered investment advisors for actual investments, backed up with fidelity and errors and omissions bonds.

"We were required to come up with measures to protect against loss of principal," the administrator emphasized. "We've done that in a number of ways ... these will be very conservative investment strategies. I feel like we have more than adequate protection against loss of principal. At the same time, I believe we can achieve a much higher rate of return ... thereby increasing the money available for services to tribal members."

Colbert noted that the BIA still has "millions unaccounted for." Government investigation has determined that the money may never completely accounted for because of missing documents, he said.

"In accepting these funds, we are not giving up the right to pursue any money that might be missing," Colbert said, adding that there may not be any Potawatomi funds among the missing money.

Tribes were given the right to ask for the funds in the American Indian Trust Fund Management Reform Act of 1994, which Colbert said was not finalized until late 1995. "We submitted several pounds of documents with our application," he noted.

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Tecumseh, OK.  
Permit No. 26



# TRIBAL TRACTS



## In Memory Of Bobby Joe

Dozens of friends and co-workers gathered Feb. 10 at the Title VI building for a luncheon and memorial service honoring the late Bobby Joe White II, son of Robert and Joie White (pictured above thanking the group). Tribal Chairman John A. Barrett noted that it is a Potawatomi and Kickapoo tradition to "look at a loss in a new way" after a year has passed. "It is the end of mourning and the beginning of the celebration of that life. Each of the four seasons has passed," he noted, briefly explaining the significance of the four directions and the four elements, as well. Barrett had blessed each person with smoke from the four elements as they arrived. Also speaking was Judge Lawrence Wahpepah, who said that the Kickapoo also believe in "the old ways" described by Barrett. Bobby Jo died Feb. 15, 1995, at the age of three after a brief illness.

## HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

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All letters and submissions become the property of the HowNiKan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

Citizen Band Potawatomi Business Committee

Chairman - John A. "Rocky" Barrett Jr.  
Vice Chairman - Linda Capps  
Sec./Treasurer - Bob F. Davis  
Committeeman - Hilton Melot  
Committeeman - Jerry P. Motley

HowNiKan Editor: Gloria Trotter  
Tribal Administrator: J.D. Colbert

Toll-Free Number: 1-800-880-9880

## BIRTH ANNOUNCEMENTS

We, Pastor Larry and Christine (Blakely-Jenks) Pauley of Early, Iowa, rejoice in a second grandchild in two months.

On November 9, 1995, John Levi Michener was born to Tanya (Pauley) and Matt Michener of Oskaloosa, Iowa. Now we rejoice in the birth of Ivory Lynne Hanson, daughter of Nicholas and Helena (Pauley) Hanson on January 9, 1996, at 5:45 p.m. She weighed eight pounds, one and a half ounces, and was 19 inches long. They make their home in West Des Moines. Ivory is welcomed by a brother, Mason.

These children are descendants of Muriel Helena Denison Jenks. They will be raised in Iowa, proud of their Potawatomi heritage.

## Donations to the HowNiKan

Robin Melinda Taylor, HI - \$10

Ray & Nina Kaul, KS - \$100

## Walking on ...

### PATRICA ANN HOY OXFORD GREENFIELD

Dr. Patricia Ann Hoy Oxford Greenfield, 54, died August 11, 1995, at her home in Leadville, Colorado, after a long illness.

She was born Dec. 18, 1940, in Fort Worth, Texas, to Frances and Maxine (Dooley) Hoy. She grew up in Lubbock, Texas, and attended school, there receiving her bachelor's, master's and doctorate in psychology in 1979 from Texas Tech University. She also received a master's degree in educational psychology and early childhood learning from Oklahoma City University.

She taught at Texas Tech University and founded a Montessori School in Lubbock.

In 1979, she was offered a professorship at the University of New Mexico College of Education in Albuquerque, NM where she met her future husband, Arthur Greenfield. They were married on February 28, 1987, in Albuquerque at St. John's Episcopal Cathedral.

She enjoyed cooking and taught lace work, quilting, and made jewelry of precious and semi-precious stones. She loved the opera and went at every opportunity. She and her husband first came to Leadville, Colorado, in 1990 and moved into their home in Leadville in 1992.

She is survived by her husband, Arthur; two daughters, Shannon Lee Oxford of Denver, Colorado and Suzette D'awn Oxford of Lubbock, Texas; parents Francis and Mazine Hoy, Portales, NM; and two brothers, Dennis and wife Beth Hoy of Elephant Butte, NM and Bob and wife Marieta Hoy of Colvis, NM; and niece Alison Shay Hoy of Clovis, NM.

A memorial service was held August 14, 1995, at St. George's Episcopal Church. Rev. Jim Stone of Grace Church, Buena Vista, Colorado, officiated, and Kenneth Clark, retired dean of St. John's Episcopal Cathedral, Albuquerque, NM, a longtime friend, delivered the homily.

Music was performed by Neil V. Reynolds on the organ and a violin solo was performed by Christopher Takeda, student at Julliard and member of the

Aspen Symphony.

She was a great-granddaughter of tribal member Mamie Bourbonnais, who died in 1915.

### MARY JEAN SPALDING FOSTER

Mary Jean Spalding passed away on January 13, 1996. She was born February 7, 1936, in Kansas City, Kansas, and lived there most of her life. She was a member of St. John Evangelist Church, served in the armed forces with the Womens Army Corps in the early 1950s and was a member of the American Legion Post 199. She moved to Arkansas in 1987 and was forced to retire from public service in 1985 due to serious health problems.

Surviving her husband, Larry P. Foster, Wideman, AR; three daughters, Rachel E. Hockad, Claudia A. Voyles and Nancy A. Jones; a son, Charles William Brown; two brothers, Charles A. Spalding Jr. and Robert E. Spalding Sr.; six grandchildren; and one great-granddaughter, all from the Kansas City area.

Mrs. Spalding was the daughter of Charles Anthony Spalding Sr. and Mary Frances (Harding) Spalding.

### LAWRENCE RAY KINSLOW

Graveside services were held for Lawrence Kinslow, 35, on Saturday, August 5, 1995, at Hillcrest Memorial Park. Reverend Layton Lynch officiated.

Mr. Kinslow was born November 22, 1959, in Bakersfield, California. He graduated from Highland High School and attended Bakersfield College. He resided in Bakersfield all of his life. He passed away on July 31, 1995, in Bakersfield, California.

Survivors include his parents, Clyde and Arlene Kinslow of Bakersfield; sister Cheryl Atwater and husband Brian of San Jose; grandfathers Alvin Howell and Clyde Leroy Kinslow, both of Bakersfield; uncles, Lavonne Howell of Ridgecrest and Arrlos Howell of Denver, Colorado; two very special friends, Bill Baker and Courtney Cameron, both of Bakersfield; and numerous other family members and friends.

## TRIBAL ELECTION NOTICE

The annual tribal referendum and election will be held on June 29, 1996. Voting will be at the tribal complex the day of the election from 7 a.m. until 2 p.m. Requests to vote an absentee ballot must be postmarked by June 9, 1996. Requests for absentee ballots must be in writing and include the correct mailing address, roll number and legal signature of the person making the request.

A referendum budget to determine expenditures of accumulated interest from set-aside funds, as well as the election of Business Committeeman #1 and Grievance Committee Member #1 (unexpired term).

Requests for tribal election ballots should be mailed to: Potawatomi Election Committee, P. O. Box 310, Tecumseh, OK 74873.

The filing period for candidates in the 1996 election is April 1, 2 and 3 from 8 a.m.-5 p.m.





# The Potawatomi's 23rd Annual Free Pow-Wow June 28, 29, 30, 1996

*To Be Held At The Potawatomi Tribal Grounds In Shawnee, Oklahoma*



## CONTEST CATEGORIES

THIS IS A COMPETITION POW-WOW A POINT SYSTEM IS IN EFFECT

### SENIOR MEN

Ages 18-59  
Straight - Fancy  
Traditional-Grass  
1st \$1500  
2nd \$1200  
3rd \$900  
4th \$500

### SENIOR LADIES

Ages 18-59  
Cloth-Jingle  
Buckskin-Fancy  
1st \$1000  
2nd \$700  
3rd \$400  
4th \$200

### JUNIOR GIRLS

Ages 7-17  
Cloth-Jingle  
Buckskin-Fancy  
1st \$500  
2nd \$300  
3rd \$200  
4th \$100

### JUNIOR BOYS

Ages 7-17  
Straight - Fancy  
Traditional-Grass  
1st \$500  
2nd \$300  
3rd \$200  
4th \$100

### GOLDEN AGE MEN

Ages 60 & Over  
All Categories  
1st \$500  
2nd \$300  
3rd \$200

### DRUM CONTEST

Northern & Southern  
1st \$1500  
2nd \$1000  
3rd \$700  
4th \$500

### GOLDEN AGE WOMEN

Ages 60 & Over  
All Categories  
1st \$500  
2nd \$300  
3rd \$200

*Friday, June 29th, Tiny Tot Contest*

*Boys and Girls 6 Years and Under*

### GRAND ENTRY TIMES

Friday 28th 8 p.m.  
Saturday 29th 7 p.m.  
Sunday 30th 7 p.m.

### GOURD DANCE TIMES

Friday 28th 6 to 7:30 p.m.  
Saturday 29th 2 to 5:00 p.m.  
Sunday 30th 2 to 5:00 p.m.

## FREE ADMISSION, REGISTRATION AND PARKING

### COORDINATORS

Pow-Wow	Esther Lowden
Drum Contest	Joe Cozad
Dance Contest	Carla Whiteman

### For Space Reservations

Call Mary Farrell  
1901 S. Gorden Cooper  
Shawnee, OK 74801  
(405) 275-3121 or 1-800 880-9880

### STAFF

Master Of Ceremonies  
Master Of Ceremonies  
Northern Drum  
Southern Drum  
Head Man Dancer  
Head Lady Dancer  
Potawatomi Pow-Wow Princess  
Head Gourd Dancer

Thomas Chibitty - Moore, Oklahoma  
Dean Whitebreast - Tama, Iowa  
Dancing Bear Creek - Cache, Oklahoma  
Berky Monoessy - Shawnee, Oklahoma  
Mike White Cloud - El Reno, Oklahoma  
Grace Tsonetokoy - Carnegie, Oklahoma  
Ginger Schmidlkofer - Earlsboro, Oklahoma  
Lonnie Emhoolah - Elgin, Oklahoma



# TRIBAL TRACTS

## Lowden names staff for 1996 Potawtomi Pow-Wow

The 1996 Potawtomi Pow-Wow staff has been named and plans are well underway for the annual celebration June 28, 29 and 30.

Pow-wow coordinator Esther Lowden again named Joe Cozad drum contest coordinator and Carla Whiteman dance contest coordinator, positions both held last year. Thomas Chibitty of Moore and Dean Whitebreast of Tama, Iowa, will share master of ceremonies duties.

Host Northern Drum will be Dancing Bear Creek of Cache, Oklahoma, and host Southern Drum will again be Berky Monoessy of Shawnee. Grace



Ginger Schmidlkofer

Tsonetokoy of Carnegie, Oklahoma, will serve as Head Lady Dancer and Mike White Cloud of El Reno, Oklahoma, will be Head Man Dancer. Ginger Schmidlkofer will again be Potawtomi Pow-Wow Princess. Head Gourd Dancer will be Lonnie Emhoolah of Elgin, Oklahoma.

The competition pow-wow, which offers among the best prize money in the country, will have a point system in effect. Senior men and junior boys will compete in straight, fancy, traditional and grass dancing,

while senior women and junior girls will compete in cloth, jingle, buckskin and fancy dance.

In addition, there will be a drum contest, a tiny tot contest

for kids six and under, and men's and women's Golden Age dance competition for those 60 and over.

The Potawtomi Pow-Wow

charges no admission, and registration and parking are also free. Those needing camping and RV space should contact Mary Farrell at tribal headquarters.

## Language project begins survey of tribe

Fellow Tribal Members:

It is important for you to fill out the attached survey and send it to the Language Project. Please make sure you answer all the questions and sign the form.

This will give us your general feelings of the impor-

tance of preserving the language of our ancestors and your willingness to participate in a future language program. You must also understand that the work we will do is a part of a larger joint project of the Seven Bands of Potawtomi. We are Working as a partner

with our brothers and sisters. Please complete the survey and send to:

Citizen Band Potawtomi Language Project  
1901 St. Gordon Cooper Drive  
Shawnee, OK 74801

— Norman Kiker

### Potawtomi Language Survey

Name: \_\_\_\_\_ Address: \_\_\_\_\_  
City: \_\_\_\_\_ Zip: \_\_\_\_\_ Telephone: \_\_\_\_\_  
Total number of people living in your home: \_\_\_\_\_

Are you interested in the cultural traditions of our ancestors?

Yes ☐ No ☐ Sometimes ☐ Do Not Care ☐

Comment \_\_\_\_\_

It is important to you that your family have every possible opportunity to learn Potawtomi? Very Important ☐ Not Important ☐ Do Not Care ☐

Comment: \_\_\_\_\_

What importance do you place on speaking the Potawtomi Language?

Not Very Important ☐ Very Important ☐ Critically Important for the Survival of the Tribe ☐

How important is it to you to know that your future descendants know how to speak or understand Potawtomi?

	Not Very Important	Very Important	Critically important for the survival of the language for all Potawtomi people
Children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grandchildren	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Great Grandchildren	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Future Generations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Do you speak Potawtomi and what level of fluency do you speak?  
Fluent ☐ Partial ☐ Some Words ☐ No words ☐

Do you know any one that speaks Potawtomi? Yes ☐ No ☐

Name of person \_\_\_\_\_ Address \_\_\_\_\_

What level of fluency? Fluent ☐ Partial ☐ Words ☐

Are you interested in learning to speak Potawtomi? Yes ☐ No ☐

Would you like to take Potawtomi Language Classes? Yes ☐ No ☐

Are there other members of your household interested in learning to speak Potawtomi? Yes ☐ No ☐ If yes, how many individuals? \_\_\_\_\_

How in your estimation can language lessons be most effective in your community? \_\_\_\_\_

What is the Potawtomi community size? 1-50 ☐ 1-100 ☐ 1-200 ☐ More ☐

Are you interested in acquiring college credits for Potawtomi Language? Yes ☐ No ☐

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Region: \_\_\_\_\_



Joe Cozad



Carla Whiteman

## Cozad, Whiteman named drum, dance coordinators

Those two people you will see everywhere at the 23rd annual Potawtomi Pow-Wow will have familiar faces.

Carla Whiteman and Joe Cozad will once again coordinate the dance and drum contests respectively, jobs they held at last year's successful pow-wow. They are already hard at work with pow-wow coordinator Esther Lowden to make this year's event bigger and better.

Whiteman, whose heritage includes Cheyenne-Arapaho, Citizen Band Potawtomi, Osage and Acoma Pueblo, lives in Lawton, Oklahoma with her son Russell Cozad Jr. She is a secondary counselor.

Cozad, also of Lawton, is a Kiowa and well known in Indian Country, having served as Head Singer for many events. The son of Leonard and Velma Cozad Sr., he and his wife Kimberly have four children.









# IN YOUR OPINION...

## Tribal member recalls special trip to 'beautiful place'

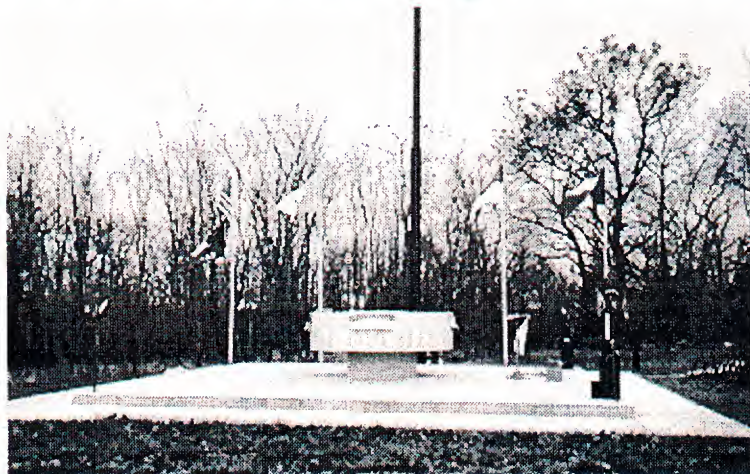
To The HowNiKan:

I would like to share a story and some pictures of a trip to Old Sugar Creek Mission in Linn County, KS. and Sacred Heart Church at Mound City, KS.

On Oct. 26, 1990 I received a letter from Helen Depel, telling me I live less than 100 miles from Sugar Creek, KS.

On November 18, 1990, about fifty dignitaries from Grenoble, France, would be there to celebrate Mass in honor of the newly Canonized American, French, Saint Phillipine Ouchesne, who taught and prayed with the Potawatomi Indians in 1846.

On Sunday my family left for Kansas. We went to Mount City, Kansas, where we met a bus of French speaking people. We visited the Sacred Heart Church where we view the stained glass window depicting



Altar At Sugar Creek

Phillippine's life with the Potawatomis.

We traveled behind the bus to the shrine area. At Sugar Creek we went through a large gate that was open for our convoy.

We saw the old spring well that our ancestors drank from

and the memorial to those who died on the Trail of Death.

We found our family's name, Bourassa, on the six crosses that stand as a memorial to more than 600 Potawatomis who died from 1839 to 1849.

It was a cold day and as we read the names on the crosses,



Memorial Marker

two golden tail hawks crossed each other with a scream you could not forget. My mind wanders as I glanced around the land. Here my great-grandmother Elizabeth Curley was born and raised.

My great-grandfather Joseph

N. Bourassa was married to his first wife MemetiKosiwike on the river bank at Sugar Creek.

There was a French mass said at the altar and French singing. Later in the afternoon we danced the two step. I danced with a Prairie Band Potawatomi.

I have never on earth found a more beautiful place.

Helen told me to write about my trip but I thought there would be a day that my visit to Sugar Creek should be told. Today I want my Potawatomi Tribe and family to read about our beautiful past and I want them to say no to our upcoming election on changing our beautiful name.

Say yes to the scholarship for our children, and say no to our name change.

Patricia Brollier  
Bolivar, Missouri

### Other Potawatomis are still bands

Dear Editor:

There is quite a debate right now regarding the proposed name change of our tribe with many strong arguments on both side of the issue. I was surprised when I read Rocky Barrett's "From the Chairman" column in the January *How-Ni-Kan*, in which he stated, "The other Potawatomi tribes from whom we split have all dropped the "band" from their names." As I stated in my letter to the *How-Ni-Kan* (January 1996 issue), I attended the Potawatomi Nation Gathering in Mayetta last September. During that weekend I never heard anything about the other bands changing their names. When I read Mr. Barrett's statement, I was afraid my earlier information was incorrect. So on February 7, 1996 I called each of the tribal offices and this is what I was told:

Prairie Band Potawatomi: Have NOT dropped band from their name;

Huron Band Potawatomi: Have NOT dropped band from their name;

Pokagon Band Potawatomi: Have NOT dropped band from their name;

Forrest County Band No answer at the tribal office;

Canada Band Potawatomi: No answer at the tribal office;  
Hannahville Band: Have

NOT dropped band from their name.

I am curious where Chairman Barrett got his information. Perhaps he can let us know in another edition of his column.

In all fairness I think tribal members should know that "all the other bands" have not dropped band from their name and the representatives with whom I spoke in the individual offices made that very clear to me. When I called the Pokagon Band office and explained by reason for calling, I was not only told they had not dropped band from their name, but the lady I spoke with proudly offered "We are the Pokagon Band of the Potawatomi Nation."

Thank you for the opportunity to pass this information on to our tribal members.

Pama mine'

Peggy A.H. Kinder  
Gladstone, MO

### Ask the people about name

Dear Editor:

First I would like to say thank you to Danny L. LaClair and Peggy Kinder for saying so well what needed to be said. The Citizen Band Potawatomi should SAY NO! to us being a self proclaimed Nation. If the Citizen Band Potawatomi people want to come up with a name then get the people to approve that name then great!

David Whittall

### Indians are last to be recognized

Dear Editor:

After reading January's "Dear Editor" on the name change, the articles jogged my memory, that I too had to write and have my say.

If you notice, the United States is worried about giving every other culture recognized retributions for whatever happened to them, but I never hear of retribution for what every other culture in the world did to all of the Indian NATIONS. Indian is never mentioned, as if we no longer exist.

I probably have less Indian blood in my veins than many many of my tribe, yet the pride that those Indian genes have, that when asked what nationality I am, the answer is "Potawatomi!" I never mention what else makes me up, which is also quite impressive. The question commonly asked in California, "What tribe is that?" I then whip out my card followed by "Have you heard of Chippewa?" "Oh, yes!" "Well, we're one of the 3 bands of Indians that make up the "Anishuabek NATION!"

So, I too vote "NO!" to changing anything," and I vote for all of us to stand up-take pride and re-make ourselves known in: This United States that we are 'alive & well'. Let the U.S. know that probably our genes (all Indians) run through

the veins of most Americans who have been here more than 3 generations.

To we Indians who are all part of the North American Indians. We are all the original North Americans!

Ms. Syd Garcia  
Brentwood, CA

### Writer would like to make friends

Dear How-Ni-Kan,

My name is Carrie Adams and I'm a 21 year old female. I am a Potawatomi tribal member and I'm a minority where I live. The only other members I know are family and we all live too far apart. I would like to meet others around my age, who I can relate with or learn from. I'm very naive about our culture, but I have a lot to offer as a friend. My hobbies are making jewelry, collecting old coins, and writing poetry. I'm also a fanatic collector of frogs, because they seem to bring out the best in people.

Please write if you're interested in making a new friendship.

Carrie Adams  
P.O. Box 752  
Nevada, MO 64772

### Tribe should unite with other bands

Brothers and Sisters,  
I'm heartened that others feel

it wrong to change our name. I have always felt we should be trying to unite with the other bands into a real Potawatomi Nation and bring all the tribe together as much as possible. I know many of the other bands rejected us many years ago because most of us are decedents of Potawatomi women and white (mainly French) men and at those times clan membership was paternal.

That was then. Maybe now the other bands are willing to accept us as fellow Native Americans. I'm sorry we weren't represented by our leaders at the Potawatomi Nation gathering in Kansas, perhaps old damaged bridges could have been repaired. Remember, power comes from numbers and all tribes have lost enough numbers by loses in the past.

Please vote to keep our name as is or add Anishnabek as suggested by our brother LeClaire. Leaders, please, try to mend our ties to the other Potawatomi Band. Then and only then can we truly be a Potawatomi Nation. Our bands have been separate for to long through jealousy, anger, and mistrust (often abetted by the dominant society) between the bands. Let's try to join our brothers and sisters of all the bands once again. I believe we all can benefit from this, if not materially, at least spiritually in friendship.

Ronald L. Trousdale  
Las Vegas, NV



# FIRE LAKE BOWLING CENTER

## A Striking Success!

By GLORIA TROTTER

Young and old, hundreds and hundreds of people are flocking to Fire Lake Bowling Center at almost all hours of the day and night.

Perhaps the most visible of the tribe's enterprises — particularly since the addition of Vegas-style neon lighting all around the entertainment center building — the bowling center is "going well," according to general manager Ron Everett. Open since last June, business has grown steadily ever since.

Although bowling is certainly the main attraction, it's not the only one. Also under that roof, adjacent to the bingo hall, are a snack bar, game room, billiards room and lounge. And when negotiations with the State of Oklahoma are complete, off-track betting will also be part of the mix. The bowling center employs 23 people, five full-time and rest part-time.

Everett reported that about 600 people regularly bowl in leagues at Fire Lake, which of course doesn't count those who come for open bowling. "We really pack in the kids every Saturday night for Rock 'N Bowl," Everett said. "We turn the lights down and the music way up." The young people — or anyone else — can bowl from 10 p.m. to 2 a.m. for \$7.

Another 50 youngsters participate in YABA, the Youth Alliance Bowling Association. Kids from 5-18 bowl on 14 of the 24 lanes. Two of the girls recently placed first in the state at an Enid tournament.

Fire Lake is also "becoming known in the Oklahoma-Kansas-Texas region as the place to go for tournaments," Everett said. The facility recently hosted the Southwest Regional of the PBA, which was "a big success; they want to come back." The tourney awarded more than \$40,000 in prize money (from entry fees, not tribal funds). "It was a real feather in our cap,"



*Senior Citizens Have Their Own League At Fire Lake Bowling Center*

Everett said.

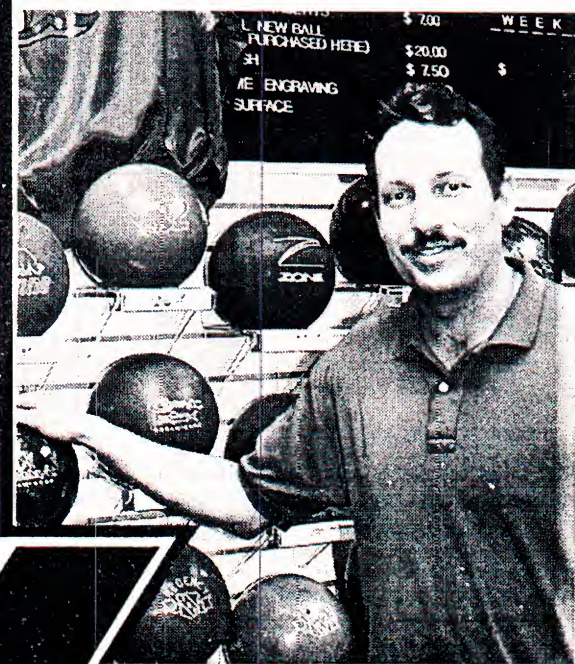
Five tournaments are set for February, and the bowling center is "heavily involved" in sponsoring a Big Brothers/Big Sisters fund raising tournament as well. That sort of event has brought in people who wouldn't normally come to the bowling center, as has a series of visits from local organizations. Oklahoma Baptist University teaches two classes there, and other school groups have visited.

"The Jaycees and the Kiwanis have met here and bowled," Everett said, "and we've had numerous church parties. I make it a point to speak to them about the tribe in general. I explain it's not tax-funded, that the bowling center was built with a loan we're paying back

and that the tribe uses enterprise money to pay for services. They're fascinated that there's this nice a facility in Shawnee."

Teenagers enjoy the three pool tables located in a separate room, and younger children take advantage of a game room. The snack bar has a daily special which is a full meal, plus offering burgers, sandwiches, chili, burritos, catfish and more.

Everett is currently completing plans for the second annual Pow Wow Tournament June 28-30. "It will be a 9-pin, no tap tourney," he said. "You can enter and bowl anytime lanes are available." And if you're not a bowler, come by anyway, he urged. "We're proud of this facility and love to show it off," he said.



## Former oil man finds new career running tribal bowling center

Ron Everett joined the tribal employee family just about a year ago, beginning as assistant manager and helping make plans for the opening of the bowling center. He became manager in August.

Coming from an almost 20 year career in the oil industry, he had to learn about bowling quickly. He has already attended two special schools and will attend a Brunswick management school in Chicago in June. Everett, 38, is a 1975 graduate of Shawnee High School, where he was on the last Wolves' state championship football team, and attended Central State in

Edmond. He and his wife Sara, a teacher at South Rock Creek School, have two children, Grant, 13, and Lauren, 11. They live in Tecumseh. Everett enjoys bowling, golf, fishing, hunting and spectator sports. He has coached youth sports and counts his bird dog as his most prized possession.

Everett said he is proud to be working for the tribe and is still trying to officially track down the Indian blood he knows is there.

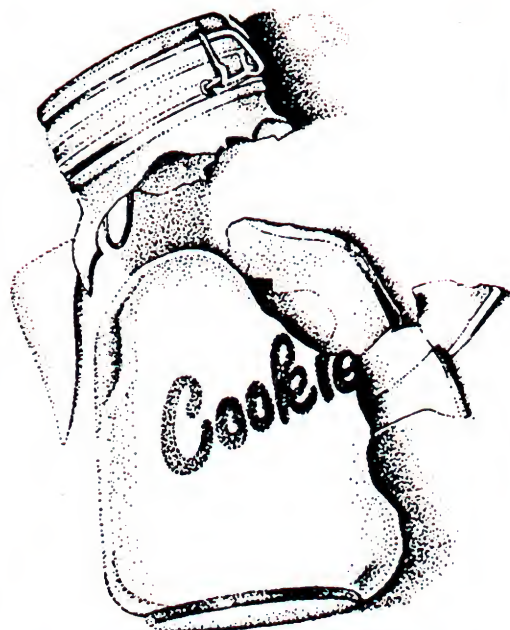


# POTAWATOMI WORD LIST

négdoshawgemek *ni* barn. *pl.* négdoshawgemgwén,  
*loc.* négdoshawgemgok (H)  
 negos *na* star. *pl.* negohek\* (W)  
 nejimen *ni* pea. *pl.* nejimmen\* (W)  
 nnek *ni* my arm. *pl.* nneken\* (W)  
 nekshe *av* Look! (W)  
 nemosh *na* dog. *pl.* nemshek\* (W)  
 néndek *vai* remember. *pres.* ndenéndem\* (H)  
 nene *na* man. *pl.* nenwek (H),(W)  
 neshnabé *na* Indian; Potawatomi. *pl.* neshnabék (W)  
 nésobgek *ni* clover. *pl.* nésobgek\* (H),(W)  
 newéwégek *vii* make noise. *pres.* newéwéget\* (H)  
 newéwégzet *vai* make noise. *pres.* ndenwéwéges,  
 nde-newéwéges\* (H)  
 ne-zhyat *vai* go. *pres.* nne-zhya\*, ne-zhyé (W)  
 ngashkat *vai* stop. *pres.* nnegashka, ngashké (H)  
 ngednat *vai* beat s.o. in a race. *pres.* nnegdena (H)  
 ngedzhewét *vai* win a race. *pres.* nnegdezhwé (H)  
 nge'at *vta* lose s.t. (*an.*). *pres.* nneg'a, nde-ge'a (H)  
 ngemot *vai* sing. *pres.* nnegem (H)  
 ngemwen *ni* song. *pl.* ngemwenen (H)  
 ngo'wat *vta* bury s.o. *pres.* nnego'wa, nde-ngo'wa\*  
 (H)  
 ngoji *av* somewhere. (W)  
 ngot *ni* one. (W)  
 ngodwatso *ni* six. (W)  
 ni *av* how?; which? Ni je na? How are you? (W)  
 niganit *vai* go first, lead. *pres.* nnigani (W)  
 nnijanes *nad* my child. *pl.* nnijanse (H)  
 nimet *vai* dance. *pres.* nnim (H)  
 nim'ediywat *vai* dance together. *pres.* nnim'ediymen

(H)  
 nim'ediywen *ni* dance. *pl.* nim'ediywenen (H)  
 nin *na* I, me. (W)  
 ni pi *av* where? (W)  
 nish *ni* two. (W)  
 nisat *vai* fall down. *pres.* nnisa, nisé (H)  
 niswébnemwat *vta* throw something down to s.o.  
*pres.* nniswébnemwa (H)  
 nita'at *vta* send for s.o. *pres.* nnita'a (H)  
 nita'wét *vai* send for people. *pres.* nnita'wé (H)  
 nizgikdadwat *vta* bother one another. *pres.*  
 nnizgikdadmen\* (H)  
 nizgikwat *vta* bother s.o. *pres.* nnizgikwa\* (H)  
 nkabawék *vii* dissolve. *pres.* nkabawé (H)  
 nkashek *vai* stop. *pres.* nnekashen\* (H)  
 nkebyéshek *vai* melt away. *pres.* nkebyéshen\* (H)  
 nkwehkdadwat *vai* meet one another. *pres.*  
 nnekwehkdadmen\* (H)  
 nkwehkwat *vta* meet s.o. *pres.* nnekwehkwá\* (H)  
 nnaddagét *vai* ask for people. *pres.* nnenaddagé (H)  
 nnaddowat *vta* ask for s.o. *pres.* nnenaddowa (H)  
 nodek *vii* be windy. *pres.* noden (H)  
 no'ek *ni* seven. (W)  
 nokanat *vta* hire s.o. *pres.* nnokana (H)  
 nokazhwét *vai* hire people. *pres.* nnokazhwé (H)  
 nomgek *vii* come to happen. *pres.* nomget (H)  
 nonagnabo *ni* milk. *loc.* nonagnabok\* (W)  
 nsat *vta* kill s.t. (*an.*). *pres.* nnesa, gnes\* (H)  
 nsewa'két *vai* fletch arrows. *pres.* nneswa'ké (H)  
 nshonajdagét *vai* destroy things. *pres.* nneshnajdagé  
 (H)

nshonajdot *vti* destroy s.t. *pres.* nneshnajdon (H)  
 nswe *ni* three. (W)  
 nwe *ni* bullet. *pl.* nwin\* (W)  
 nyanen *ni* five. (W)  
 nyéw *ni* four. (W)  
 o *ni* this. (H)  
 nos *nad* father. *pl.* poss. nosnan, *pl.* poss. *pl.* nosnanek,  
 poss. *pret.* nosben (H)  
 noses *nad* grandchild. *pl.* nosesek (H)  
 otan *ni* town. *loc.* otanek\* (H),(W)  
 ote *av* over there. (H)  
 ote *na* this. (H),(W)  
 pedyébwen *ni* chair. *pl.* pedyébwenen\* (W)  
 pe'wét *vai* run somewhere. *pres.* nde-pe'wé (H)  
 pe'at *vta* escape from s.o. *pres.* nde-pe'a (H)  
 pekwéshmwini *ni* pillow. *pl.* pekwéshmwini\* (W)  
 pen *na* potato. *pl.* penik\* (W)  
 peshmwini *ni* mattress. *loc.* peshmwinek\* (W)  
 pitsét *vai* walk for a certain amount of time. *pres.* nde-  
 pitsé (H)  
 pwagas *na* cigarette. *pl.* pwagasek\* (W)  
 seabis *ni* thread. *pl.* seabisen\* (W)  
 sebojgen *ni* file. *pl.* sebojgenen\* (W)  
 seksi *na* deer. *pl.* seksik (H),(W)  
 séma *na* tobacco. *obv.* sémayen (H),(W)  
 sémakét *vai* prepare tobacco. *pres.* ndesémaké (H),(W)  
 sen *ni* stone. *pl.* senin\* (W)  
 sengo *na* black squirrel. *pl.* sengoyek\* (W)



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# Title VI Holiday Photo Album



*The Elders Enjoyed Dressing Up For Halloween*

The Title VI Program will be going through some changes in 1996. We have entered a contract with U.S.D.A. to receive commodities to be used in the Title VI Program. This contract will help our food cost. We also are enjoying our new craft room. In 1995 the elders enjoyed several holiday parties. Halloween they had Cake Bingo and raised \$170 for the elders fund. Everyone also enjoyed throwing water balloons at Daryl Tiger. In December, Administrator J.D. Colbert played the role of Santa Claus at our Christmas Party. The elders would also like to thank the Business Committee for donating steaks for a steak dinner in January. Life is good at Title VI. Come join the fun!

**Denise Lackey**  
Title VI Director



*Bud Onzawah Won The Best Halloween Costume Contest*



*Daryl Tiger Gets Water Balloon In Face*



*Santa, A.K.A. J.D. Colbert, Relaxes*



*Elders Eagerly Await Gifts Handed Out By Santa*



# Arizona: A Great Regional Council In The Great Southwest!

Phoenix, January 20, 1996



Bonnie Stefanich and daughter Shasta enjoyed the opportunity to purchase an item from the gift store. They are from Fountain Hills.



Philonese Williams and two of her daughters, Tamra Yank and Marsi Hauer (seated) visited with Tone-Kei, a Kiowa who did an excellent job of telling stories for the young, the old and everybody in-between!



Chairman John A. Barrett Jr. congratulates Larry Higbee of Mesa for being the wisest enrolled member present. Larry's a young 74!



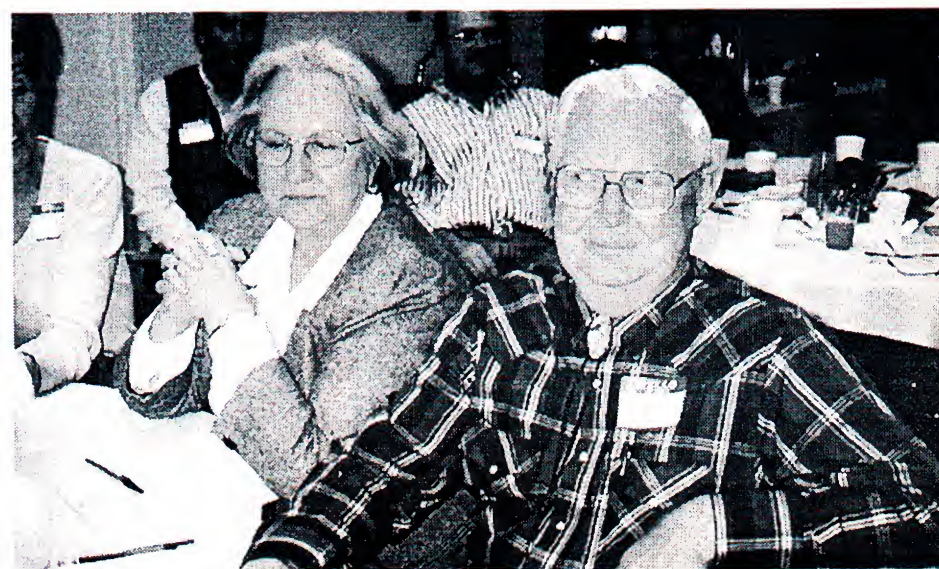
Sandra Lederer visits with Business Committee Member Jerry Paul Motley about trust land issues in Oklahoma.



Chaplain Norman Kiker told the group about his language program plans for 1996. Here, he elaborates for Bob and Rainy Krithausky.



The youngest enrolled tribal member at the Phoenix Regional Council was 17-month-old Cody Graft pictured here with his mother Lynn Graft and Chairman Barrett.



Who came the longest distance to get to Phoenix? Why it was John Kremenak and his wife Delores. They came all the way from Bryan, Texas, and received a gift for their travels.



# Arizona: A Great Regional Council In The Great Southwest!

Phoenix, January 20, 1996



Traditional Potawatomi dresses were worn by several of the women who were at the Phoenix meeting. Among them were, left to right, Lee Jordan, Linda Harris, Tamra Yank, Marsi Hauer and Philonise Williams. Peeking over the back is Chairman John A. Barrett Jr.



Charlotte and Charlie Jasper also came quite a distance to get to the Phoenix Regional. They live in El Paso, Texas, and are shown here with Chairman Barrett.



Bob Trousdale, assistant administrator, with Tone-Kei, known to most Oklahomans as Sammy White. Tone-Kei was featured on Oklahoma City TV in the 80s with his talk show "Voices From The Land."



Marilyn Morton, director of the Convenience Store, displayed tobacco products and gifts from the new Smoke Shop in Tecumseh.



Burke Wyatt of Wyatt/Rhodes presented a slide show on the Native American Center being built in Washington, D.C.



Administrator J.D. Colbert and Assistant Bob Trousdale smile over the great session! Credit goes to Philonise and her family!



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## Washington State

*Susan Campbell*

Bourzho from Seattle!

As you may imagine from reading last month's column, it's been an awful month. I'd thought I was coping OK until I read a poem about baby angels sent by Philonise Kulani. It's a very beautiful poem and was just what I needed, but it was sure difficult to read. I'm grateful she sent it. And I thank all of you who called or wrote. I appreciate hearing from you.

The April 20 regional meeting is shaping up nicely. I have asked Grey Eagle, an Ojibwe storyteller, to join us and tell some of his stories before lunch. I'm sure you will enjoy them. The menu has been chosen (I have to keep some surprises!) and I know that you will like it. I will give you the final details next month, just in time for Regional. But in case I forget, sign in starts at 10:30 a.m., storytelling will begin around 11:30 and lunch is scheduled for 12:30 pm.

Our meeting should begin around 1:00 or thereabouts. There will be time for shopping at the tribal store (Esther always brings excellent selection of items) before and after the storytelling. Hopefully there will be time to shop after the meeting as well. If there is any change to this schedule you will find it in the flyer you'll receive toward the end of March.

July 20 is the confirmed date for the picnic at Manchester. Yvonne and I have discussed having a traditional meal this year so drag out those Native American cookbooks and start reading! I've had offers of frybread already so will have enough. Call me for ideas. Camping at Manchester State Park is now on a reservation system so if you plan to camp during that weekend you need to call now 1-800-452-5687. There is a \$6 reservation fee and a \$10 nightly fee. I will be there from Thursday evening until Sunday morning. Flyers for the picnic should go out around July 5.

If you haven't made it out to Neah Bay and the Makah Cultural and Research Center recently, it is time to do so. In an effort to keep the language alive,

displays are now being labeled with both the Makah word and its interpretation (what was once labeled "rope" is now labeled "device for making mute," in reference to the line formerly used to sew up the mouth of a whale for the return trip so that it wouldn't swamp). When I undertook the study of Hebrew in 1985 I learned how a people's understanding of their world shapes the language, which in turn can shape the culture. The Makah are very aware of this and by sharing their language

also share with us their interpretation of the universe. Perhaps their example can serve as one for other tribes as well.

Native American/Alaskan native students in the Seattle area are forming an all-city youth group. There will be activities and crafts, as well as the opportunity to meet other Native American students in our area. Meetings are held every fourth Thursday at the Pearl Warren Building, 606 12th Ave. South. For more information call Jeanette Finley at 206-329-6594.

My prayers go out to the family of Mary Foster, a tribal member (and my cousin) from Arkansas. And to the family of Hazel Rhodd Williamson (she and I claimed a cousin-ship). I mourn their passing, though I know that somehow they will be joining us in the Circle in June. And I sense that Nolan will be there too.

Until next month, I ask that you treat one another with kindness. And that you walk gently this beautiful Creation.

*Susan Campbell*

## Midwest

*Maryann Welch-Frank*

Bourzho from Kansas City,

I missed the deadline last month with an article. It seems to get here before I realize it. The Midwest regional meeting will be held at the Doubletree Hotel in Overland Park, Kansas, the same location as last year. Please get your reservations in as soon as you can. Don't forget to bring your pictures and family history information. From past meetings, I know some of you have brought some wonderful pictures and information to share. I hope to see you there!

My heart goes out to those of you who have lost loved ones. My deepest sympathy to Susan Campbell and her family and to the family of Hazel Rhodd Williamson. These losses hit close to home in my family too. My husband lost his brother and sister-in-law both on the same day

last month from terminal cancer. The funeral home said this was the first time they have ever had a double funeral for a husband and wife under these circumstances.

On a lighter note, there are many pow-wows and upcoming events planned for this year. What I do have I will pass along to you.

March 9 — Dinner dance Warsaw, MO Community Building; March 23 — Dinner dance at 4-H building sponsored by the Heart of America Indian Center annual meeting, Independence, MO; March 30 — SNAWS (sharing Native American Ways Seminar), North Oak Park High School, Kansas City, MO, Info call Bob Blue at 816-942-7497.

Megwetch,

*Maryann Welch-Frank*

## Colorado

*Penny Bishop*

Frosty Greetings From Denver!

I am delighted to share that I've had gazillions of education and scholarship inquiries in the past six weeks.

Not all of Mother Earth's creatures have chosen this time of year to hibernate. The Indian community in the Rocky Mountain area is a buzzin'. Spring is just around the corner. New costumes, bead work, saleable items are in various stages of alterations, and being finished on time. Drum groups are learning new songs, dancers and practicing new steps. The Season of the Grass Turning Green PowWow is this month. Numerous warm-up pow-wows from now until the Denver March Pow-Wow, March 21-24.

I enjoy doing various forms of Indian art, as much as I enjoy seeing it. I suppose it's my way of keeping my heritage and history alive within my

own spirit. I get a "special rush" when I see some of my dance regalia or shawls "whirl" by in the dance arena.

I had the good fortune to receive a Potawatomi music tape from my youngest son for Christmas. I don't remember ever hearing our music/songs before. The group singing is the "White Thunder Singers," the Pokagon Potawatomi who were in Shawnee at Thanksgiving time. I am unable to describe the emotions I felt the first time I heard the songs. The entire tape is beautiful; we play it often. I get chill bumps every time I hear it; it makes my heart happy.

Until next time,

*Penny Bishop*

*P.S. Esther has the "White Thunder Singer" tapes for sale at the gift shop.*



# REGIONAL REPORTS

## Southwest

*Philonese Williams*

Bourzho Nicon,

Little did I know I had contacted a celebrity when I called Ton-E-Keye for our Regional. I had seen him at a little community visit here regularly, and at the time I really did not know who he was. I was fortunate enough to have him come and tell us stories.

When I called him and told him who I was and that I would like him to talk to us at Regional, he said "Oh yes, I used to M.C. the Potawatomi Pow-Wow at Shawnee many years ago." That should have given me a clue. It seems he was also a television star for a number of years in Oklahoma. It was an honor to have him with us, and it topped a wonderful meeting.

We had a very good turnout. There were nine visitors from Oklahoma. They brought us news about what is going on at the home front. Norman Kiker told us about the new plan for teaching the language and culture. We already have people who are wanting to start a study group as soon as possible, so Norman, get us some info! Burke Wyatt brought his slide show on the National Smithsonian Indian Museum. He is working with the group of planners and builders and one day soon we will be able to go to Washington D.C. and look with pride at the museum and say yes one of the family helped to build this for us to see and be proud of.

I want to thank all those who could not attend for answering me, even though it was in the negative. At least I knew you had received your invitation and I really want to thank all of you who attended. I felt we had a very happy group of friends and family. We had a family from Bryant, TX and El Paso, TX. Esther's new stitchery is beautiful. Wait until you see it. Well, at this point there is not any more news.

My phone is not ringing, so I guess everyone has all the applications for help that they need. If you have any ideas about our regional or if you have any questions, you have my number in the paper.

Things going on at the Heard Museum: Native American Student Arts and Crafts - March 30; Permanent Exhibit of Native Peoples of the Southwest, including pottery, jewelry, Kachinas and others. Pow-Wows: March 9 & 19 - 14th Annual Waik Pow-Wow, San Xavier District Tohono O'odham Nation, connect district office 520-294-5727. April 6 & 7 - SSC Spring '96 Pow-Wow, sponsored by Sun Earth Alliance Club, Scottsdale Community College, contact 602-423-6531. April 19 - 21 - Annual Arizona State University Spring Competition Pow-Wow, info contact Lee Williams 602-965-5224.

This is all for now but remember: a good memory is fine, but the ability to forgive and forget is the true test of greatness.

Megwetch,

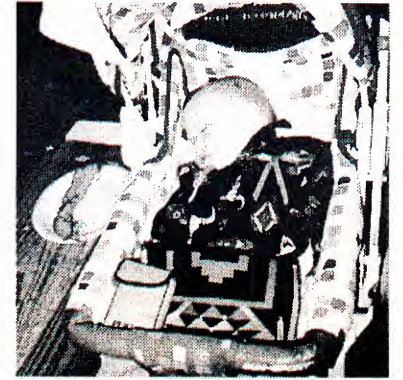
*Philonise Williams*



The Pow-Wow In Monmouth Was Brightened By Colorful Regalia



That's Rocky Baptiste In The Center



Always A Good Idea!

## Oregon/Idaho

*Roscoe 'Rocky' Baptiste*

Bourzho My Friends;

It has been a wet and cold month for us here in Oregon and Idaho, but spring is nearly here and the pow-wow season is upon us. I am hoping to see many of you at the upcoming events around the country.

I have enclosed some pictures from the Western Oregon Multicultural Pow-Wow held at Western Oregon College in Monmouth, Oregon. Saturday, January 20, was a bad day for weather and only the brave ventured out to have a fun filled day. We had lots of children attend, showing off their new regalia and dance

steps. The tiny tot dancers were rewarded with a bag of sweets for their fine performance.

The Potawatomi were well represented to give our own Jason Kilby support. Although, most of the time he was either doing dishes from the fine lunch served to all, or making fry bread, or working concession. However, I did see him out there dancing a couple times.

The Potawatomi Regional Meetings are beginning for 1996. Southern and Northern California meetings will take place in February and Oregon and Washington in April. I am looking for-

ward to a large turnout this year from our Oregon and Idaho members. Our hopes are that Norman Kiker, our new Regional Coordinator, will be able to attend this year. Remember the date for this special day.

You will be receiving your letters soon concerning our Regional Meeting to be held in Eugene, Oregon, on April 20. We have a wonderful meal planned for you along with some door prizes and entertainment. I hope you are all planning to come and bring your children too.

Megwetch,

*Rocky Baptiste*

## South Texas

*Marjorie Hobdy*

We've had our share of Texas weather, from the teens to the seventies this week. I noticed that our tribal headquarters had their share of cold also and hope they bounced back as we did.

My husband had surgery and I'm on the countdown to retirement. His recuperation period and my escape from the world of work will occur in March and I'm looking forward to both.

Lu Ellis and I will be making plans for our combined Texas Regional. We will get the information about location and exact meeting times to you as soon as possible so you can make your plans to attend. It should be a great time with members from all over the state attending. Be sure and set the weekend of May 18 aside.

Our Business Council meeting will be June 29, 1996 and the Pow-Wow June 28-30. If you have never been to

the Business Council meeting and Pow-Wow in Shawnee, you are missing out on learning how our tribe works and celebrates. If you have been there, plan to be there and continue the tradition.

Give me a call if I can help you with forms or information. After the first of March, I will definitely have more time to help. My very best wishes to all of you.

*Marjorie Hobdy*



# REGIONAL REPORTS

## Southern California

Jeremy Bertrand Finch

**Bourzho from Pasadena!**

On Feb. 24, the Fourth Annual First Americans in the Arts Awards Ceremony was held in Beverly Hills. It's a star studied event, and best of all, the stars are our people.

Recognition of Native American talent by the entertainment industry represents a major breakthrough for our people. The industry has a long history of recognizing talent, but Native Americans have typically been represented as "sidekicks" or worse, as "heavies." As a result, we haven't fared very well in the awards department.

I can tell you from personal experience

that the first thing producers say when approached about a film or TV project about Native American people is, "Where are we ever going to find Indian actors?"

The fact is, we have lots of excellent Native American talent out there, fully capable of handling lead and supporting roles, writing great scripts, creating stirring music, and generally creating top notch entertainment. But what we have needed is summed up in the catchword of the nineties, "visibility." And the powers that be weren't going to to break a sweat giving it to us ...

Well, some things you just gotta do

yourself, right? So, some dedicated Native American people in the entertainment industry put their heads together, committed a lot of their time, and started our own awards organization — First Americans in the Arts.

It started out pretty small, in a restaurant, as a matter of fact (but then, so did the Academy Awards). Every year the First Americans Award Ceremony has gotten larger and more prestigious, and this year it was held in Beverly Hills at the Beverly Hilton. And you can bet there's money in them thar hills. But, true to our values of cherishing our children and valuing edu-

cation, proceeds from the event are used to further scholarship funds for native American students pursuing film and television careers.

I attended this year's ceremony, but due to the deadline of the paper, I'll have to report details about it to you in next month's column.

Our tribal chaplain, Norman Kiker, has asked me to remind you to be sure and fill out the questionnaire that'll be coming your way. PLEASE take a few minutes to fill it out. We are trying to find out how best to serve you! A-ho!

Jeremy Finch

## South Texas

Lu Ellis

**Bourzho,**

I heard something recently that made me think about the difference between competition and cooperation. It is the Indian way to cooperate, I have been taught, and the way of the European to be always in competition. But is this really how we live?

I see contention over a thing that really is meant to be in place for the good of all, and the need to be "in control of" or "especially recognized for" standing in the way of completion of a project that is very dear to my heart. I worry over the very disruptive feelings, and actions, that crop up because of this kind of competition.

We have seen one of the most visible of these competitions to be at the root of the recent government shutdown. We know it as a moving force behind much of the world's strife. See it "my way," vote "my way," worship "my way."

How do we deal with it on a more personal level? At school? Among our friends, in our homes?

I read one of the great Indian orators who said "we are little brother to creation." Do we see ourselves as the little brother? If so, we must realize that as little brother we do not put ourselves up as special or as having power over anything. We find ourselves in a position of cooperation, of helping to achieve what is in the best interest of all, of thinking of the good of our brothers and sisters, and knowing that they in turn are acting in our best interest as well. This WORKING TOGETHER gets so much more accomplished. And faster, and without bad feelings, lost friends, and family contention.

I find in those words from the Great Indian Orator some inspiration to look after Mother Earth little better. To be a littler kinder to my neighbor. To help where I can, without interfering, in my "brother's" trials. Sometimes the best way I can do this is by praying.

sometimes by sharing what I have. And sometimes by voting.

This week I will do all of those things, and maybe we will yet have the long awaited medical facility here in Houston for all of the Indian people here. Maybe!

Well, congratulations are in order for Gary Bibb, and for Norman Kiker, and for Rene Cooper. These three have for a long time seen the needs of the People. And they have been willing to make the necessary sacrifices in their lives to attain positions in which they can best serve. We will remember you in our prayers, as we know you have always remembered us, and we know you will excel at your new posts, continuing work you started a long time ago. In the spirit of cooperation, with love.

It is still winter in Houston. We went to Kansas for a short time, and got to see some REAL SNOW! It was a joy to get out in it. And leave it there when we came home. I realized how spoiled I am, and gave thanks for the comfort I enjoy. A warm bed. Good hot food. And options. Always options. There are those who have fewer than I and I pray for them, better health, better luck, more love in their lives.

Megwetch to you who called me this month! It makes me feel as if I serve a real purpose when I hear from you. I sent out some enrollment forms, some scholarship applications, and some health aid applications. I hope they help.

Come to the local pow-wows. Alabama Coushatta Reservation Benefit Pow-Wow is the first Saturday each month. Intertribals is at the new location at St. Mary's Seminary on the second Saturday each month. There will be a Cherokee Pow-Wow in New Caney in April. Call me and I will give you addresses and times, etc.

Take good care of each other.

Lu Ellis

## The Remaining Regionals—

These are the remaining Regional Councils on the 1995-96 schedule. Be sure to attend if one is in your area!

Kansas City .....	March 9
North California .....	March 30
Seattle .....	April 20
Eugene, Ore .....	April 21
Austin, Texas .....	May 18

In addition, the annual Council in Shawnee will be held June 29. The Pow Wow will begin on June 28 and run through June 30.

## Northern California

Jennifer Porter

**Bourzho Nikon!**

Things are shaping up well for our meeting in March. We have the Noname Drum and Southern Singers along with dancers to share with us their special gifts and gather us together in spirit. Also, Jack Wooldridge, author of the children's books *Winnie Two Shadows* and *Jomin Lightfoot*, will be on hand to sell and sign his books (all profits go to our vocational training scholarships under the J.D. Wilfred Bibb Foundation).

We are fortunate, indeed, to have tribal member Barbara Potter to lead some children's activities. Sally McCoy, who works for the Selma Indian Education under the school district, will be reading stories for the children as well. This will give our children things to do and learn while the meeting is taking place.

Our meeting place is very easy to access right off the freeway, has plenty of parking, and is handicapped and wheelchair accessible. As noted on your invitations, any family tree information, old pictures, etc. will be really appreciated. In the last month, I have had the pleasure of talking to two cousins I didn't know I had, so we will be comparing more notes at the meeting on who's what to whom. The circle becomes bigger and richer.

Again, please send me any address changes you may have. I do have a handful of "forwarding order expired" envelopes, so it may have been a detail missed by some who moved.

Be well and travel safely ... I look forward to meeting all of you who can come! Mno-widokdadwat

Jennifer J. Porter



# 1996 CITIZEN BAND POTAWATOMI ELECTION ORDINANCE

BE IT ENACTED BY THE CITIZEN BAND POTAWATOMI INDIAN TRIBE OF OKLAHOMA:

## ARTICLE I CITATION AND PURPOSE

### S1-101: Citation

This enactment may be cited as the 1996 Election Ordinance of the Citizen Band Potawatomi Indian Tribe.

### S1-102: Purpose

The purpose of this ordinance is to repeal the Citizen Band Potawatomi Indian Tribe Election Ordinance of 1933 and to establish the rules and procedures for conducting elections authorized in Article 12, Section 1 of the Tribal Constitution.

## ARTICLE II WORDS AND PHRASES

### S2-101: Definitions

The following definitions shall control the meanings of the following terms:

a. "Tribal Court" shall mean the Potawatomi Tribal Court sitting at the Potawatomi Tribal Complex in Shawnee, Oklahoma.

b. "General Council Resolution" shall mean the official document, and its adoption by the Business Committee, by which the General Council acts on behalf of its membership under the authority reserved to it by the Tribal Constitution.

c. "Tribe" and all derivatives thereof (e.g. "tribal") shall mean the Citizen Band Potawatomi Indian Tribe.

### S2-102: Time Periods

Unless otherwise provided herein, all of the time periods established herein for filing, challenges, contests, or appeals are jurisdictional and cannot be waived.

## ARTICLE III ELECTION COMMITTEE

### S3-101: Creation

An Election Committee is hereby created and established having the duties and powers hereinafter set forth. The Election Committee shall conduct all elections and referendum votes in accordance with the Tribal Constitution, Tribal By-Laws, and with this ordinance.

### S3-102: Composition

The Election Committee shall consist of five persons: a Chairman, Vice-Chairman, Secretary, Assistant Secretary, and a Marshal.

### S3-103: Appointment

The Business Committee shall appoint the members of the Election Committee and designate the Chairman of the Committee:

a. Not later than one hundred fifty (150) days prior to an election.  
b. By resolution in substantially as set forth in Appendix Form 1. (Resolution Format)

c. If a vacancy occurs on the Election Committee, the Business Committee shall fill the vacancy within five (5) days.

### S3-104: Oath

Prior to entering into the duties of office, each Election Committee member shall take the following oath of office to be administered by a member of the Business Committee or a Tribal Court Judge:

I, , do hereby solemnly swear, or affirm, that I will support, protect and defend the Constitution and laws of the Citizen Band Potawatomi Indian Tribe, and will cause the elections of the Citizen Band Potawatomi Indian Tribe to be conducted fairly, impartially, and in accordance with the laws of the Citizen Band Potawatomi Indian Tribe, so help me God.

### S3-105: Officer Selection

The Business Committee shall select from among the Election Committee members, a Chairman, a Vice-Chairman, Secretary, Assistant Secretary, and a Marshal shall be selected by the Election Committee, who shall certify in writing to the Business Committee the names of the persons so selected.

### S3-106: Sub-Appointments

The Election Committee may appoint such observers, clerks, counters, marshals, and alternates, as necessary to conduct the election and shall certify such appointments in writing to the Business Committee.

### S3-107: Filing Certifications

Copies of all certified appointments and sub-appointments shall be filed in the tribal Secretary's office and be open for public inspection.

### S3-108: Eligibility

No person may be appointed to the Election Committee unless eligible and qualified.

a. A person is eligible if:  
1. A member of the Tribe.  
2. 21 years of age or older.  
b. A person is not qualified for appointment if:  
1. Under any court-ordered guardianship due to mental incapacity.  
2. The natural or adopted brother, sister, parent, child or spouse to a current candidate,  
3. A current candidate for election to any tribal office to be decided by that election,  
4. Ever convicted of a felony,  
5. Ever convicted of a non-felonious crime involving the election laws of the Tribe, or  
6. Ever found civilly or criminally liable for breaching a fiduciary or contractual duty to the Tribe.

### S3-109: Term

Each Election Committee member shall serve from appointment until the election results for all election offices have been certified.

### S3-110: Compensation

Members of the Election Committee are to receive only such compensation, traveling expenses, or stipend, as may be authorized by the Business Committee.

### S3-111: Records

The Election Committee shall maintain complete and accurate minutes of meetings and retain all documents pertaining to an election. These records shall be filed in the Tribal Secretary's office within forty-eight (48) hours after each meeting and shall be open for public inspection during normal office hours at the Potawatomi tribal Complex.

### S3-112: Duties

Each Election Committee member has the duty to become thoroughly familiar with this ordinance and the Tribal Constitution and By-Laws, to see that these laws are rigorously followed, and to immediately document and report any violations to the marshal or other law enforcement personnel. In addition:

a. Chairman: The Chairman shall be the presiding member and responsible for the overall activities of the Election Committee, including safekeeping of the ballots and ballot box(s).

b. Vice-Chairman: The Vice-Chairman shall assist the Chairman, preside in his absence and assist in the conduct of the election.

c. Secretary: The Secretary shall record and maintain accurate minutes of meetings and records pertaining to an election. The Secretary shall verify the authenticity of these records and be responsible for providing all Election Committee certifications except where otherwise provided herein after each Election Committee meeting. All records shall be filed with the Secretary-Treasurer of the Tribe with two (2) working days after each meeting.

d. Assistant Secretary: The Assistant Secretary shall assist the Secretary and serve in the Secretary's absence, and assist in the conduct of the elections.

e. Clerks: The Clerks shall assist in the conduct of the elections, and shall check off the voters on the list of qualified voters. Each clerk shall keep a separate record of the members voting which shall be cross-checked frequently by the Chairman or his designate, to insure accuracy.

f. Marshal: The Marshal shall maintain order at the polls, and enforce the election laws. The Marshal shall have these powers from the time the polls open until the declaration of all election results are final.

### S3-113: Procedure

The Election Committee acts only by majority vote of a quorum at a properly called and noticed meeting.

a. Quorum. A quorum of the Election Committee shall consist of any three members.

b. Meeting. Meetings may be called at any time by the Chairman, or by request of a majority of the Election Committee and shall notify the Secretary-Treasurer of the Tribe two (2) working days prior to the meeting. In the event the Chairman fails to call a meeting as requested, the other members of the Election Committee who request a meeting may convene one upon prior registered mail notification to all members of the Election Committee and Secretary-Treasurer of the Tribe. The Secretary-Treasurer of the tribe shall receive prior notice of all meetings.

c. Where. All meeting shall be at the tribal office unless notice of the place and time of the meeting is conspicuously posted in the tribal office at least forty-eight (48) hours prior to the meeting.

### S3-114: Rules

The Election Committee shall have the authority to recommend such rules, not inconsistent with this Ordinance, as may be necessary and proper for the conduct of tribal elections. Such rules shall be approved by the Business Committee. Copies should also be posted in prominent places in the tribal offices and such other places as the Election Committee may deem advisable. A copy of the rules should be promptly delivered to the tribal newsletter for publication.

## ARTICLE IV GENERAL ADMINISTRATION

### S4-101: Election Days

All tribal elections and referendum votes, unless otherwise specifically provided by law, shall be held on a Saturday. Regular elections of members of the Business Committee and Grievance Committee shall be held on the last Saturday in June of each election year. All other required tribal elections or referendum votes shall be held upon call of the Business Committee or the Election Committee as provided by the Tribal Constitution and By-Laws.

### S4-102: Forms

The forms contained in the Appendix of Forms are sufficient under this ordinance and are intended to indicate the simplicity and brevity of statement which this ordinance contemplates. Except as provided herein, prescribed and provided by the Election Committee. The Tribe shall be responsible for the cost of producing all forms.

### S4-103: Instructions to Voters

Instructions to voters describing the manner of casting one's vote shall be posted at the polling place and issued upon request to all eligible voters with a ballot.

### S4-104: Public Information

The Election Committee shall widely disseminate to the tribe information about the dates and times of election, locations of polling places and other election-related data. The Election Committee is authorized to publish in the tribal newsletter and other newsprint media names of candidates, election dates, polling places, election results, and other information as necessary to discharge its duties.

### S4-105: Polling Place

Polling places shall be designated for each election on the tribal grounds, and for an absentee ballot mailing address.

### S4-106: Ballot Box

Locked empty ballot box(s) shall be provided and shown at the polling places prior to voting. Each ballot box shall be constructed of substantial material and shall be equipped with a lock so that the keys of one lock will not unlock others. Each box shall be equipped with a slot or opening in the top through which a ballot may be inserted, but so the box must be unlocked before the ballots can be removed.

### S4-107: Access to Ballots

The Election Committee Chairman and Secretary shall retain ballot box keys in their custody until all election results are finally certified. Only those authorized by this ordinance shall have access to the ballot boxes at specific times designated by the Election Committee.

### S4-108: Voting Booths

At least two voting booths shall be provided at the polling place. The booths shall be constructed with a counter shelf so that:

a. No more than one person is in the booth, and  
b. Voters can mark their ballots in secrecy.

### S4-109: Poll Watchers

Each candidate may designate in writing one person, not a candidate, to watch the activities at the polls.

a. A Poll Watcher is eligible if:

1. A member of the Tribe.  
2. 21 years of age or older.  
b. A Poll Watcher is not qualified for appointment if:  
1. Under any court-ordered guardianship due to mental incapacity.  
2. Ever convicted of a felony.  
3. Ever convicted of a non-felonious crime involving the election laws of the Tribe, or  
4. Ever found civilly or criminally liable for breaching a fiduciary or contractual duty to the Tribe.

Such designation must be presented to Election Committee Officials one week prior to the election. Poll watchers may not interfere in any way with the conduct of the election, but may observe only. Any poll watcher interfering with the election or attempting to electioneer in any way may be ejected from the poll area by a marshal or law enforcement officer.

### S4-110: Electioneering and Loitering

No person shall be allowed to electioneer inside or within one hundred (100) feet of the polling place where and when the election is in progress. Neither will any loitering be permitted in the polling places during voting hours. Election officials at the polling place have the duty to obtain such assistance as may be required to maintain order about the building during the progress of the election.

### S4-111: Voter Conduct

No intoxicated person will be permitted in the polling place. No person will be permitted to conduct himself in such a manner which may interfere with the election progress. No person shall engage in any activity which serves as a detriment to the election progress or which inhibits the rights of another to vote.

### S4-112: Anonymous Election Material

It shall be unlawful for any person, firm, corporation, partnership, organization, or association to write, print, post, or distribute or cause to be written, printed, posted or distributed a statement, circular, poster, advertisement which is designed to influence the voters on the nomination or election of a candidate or to influence the voters on any constitutional or statutory amendment or on any other issue in a Potawatomi tribal election, or to influence the vote of any member of the Business Committee or Tribal Council, unless there appears in a conspicuous place upon such circular, poster, or advertisement, either the name and address of the person, if an individual, or the name and address of the president, chairman, or secretary, or of two officers of the organization, if an organization. Persons violating this act shall be guilty of a crime punishable by the maximum incarceration and fine allowed by law.

### S4-113: Application

The provisions of this section shall not be construed to apply to any matter published in any newspaper, magazine, or journal recognized and circulating as such, which matter is published upon its own responsibility and for which it shall not charge or receive any compensation whatsoever, not shall the provisions of this section apply to any publication issued by any legally-constituted election officials in the performance of their duties. For purposes of this provision only, a newspaper, magazine or journal is a publication which is published at intervals of either one continuous basis for the six months prior to the date when ballots can first be requested by tribal members for elections of Business Committee members at the General Council. The newspaper, magazine or journal must also bear the address of the business office where the publisher or legal representative is located.

### S4-114: Public Disclosure of Campaign Contributions

Each candidate for elective offices in the Citizen Band Potawatomi Indian Tribe shall file a public disclosure statement that identifies all persons, corporations, groups, etc., contributing in excess of \$50.00 to that individual's campaign. This disclosure must be made to the Secretary-Treasurer of the Tribe no later than four (4) weeks after the day of the election. If no contribution has been received, a statement must be filed so stating. Failure to file a public disclosure under this section is punishable by a fine of \$500.00 and possible disqualification from the election if the individual falsifies or refuses to file the required reports.

## ARTICLE V CHAPTER ONE ELIGIBLE VOTERS

### S5-101: Eligibility

Every tribal member 18 years of age and older in accordance with Article 5, Section 1 of the Tribal Constitution shall be eligible and entitled to vote in all tribal elections.

### S5-102: Voter Lists

The tribal Secretary shall have the duty to compile from the tribal membership rolls a voter list of all persons who will be eligible voters on the date scheduled for the election and shall certify the voter list and:

a. Present a certified copy to the Election Committee no later than ninety (90) days prior to the election (if possible).

b. Maintain at least one certified copy in the tribal office for public inspection during regular business hours no later than one hundred twenty (120) days prior to the election.

c. Maintain at least one certified copy at each polling place on

*Continued on next page*



# 1996 CITIZEN BAND POTAWATOMI ELECTION ORDINANCE

*Continued from previous page*

election day to check the eligibility of those presenting themselves to vote.

## CHAPTER TWO CHALLENGES

### S5-201: Who May Challenge

Any person may challenge the eligibility of anyone whose name appears on the voter list, or may apply to have his name added to the voter list.

### S5-202: How To Challenge

A voter list challenge is initiated by filing a written petition with the Election Committee. No special form of petition shall be required although the petition shall:

- Clearly indicate the substance of the challenge,
- Specify the name, or names challenged,
- Set forth the relief requested,
  - To add a name, or
  - To delete a name, and
  - Include supporting evidence.

### St-203: Time for Challenge

A challenge must be initiated no later than ten (10) days after the Tribal Secretary deposits the certified voter list in the tribal office.

### S5-204: Decision

The Election Committee should render a decision on a challenge within ten (10) days of filing. Failure to timely act will be considered a denial of the challenge.

### S5-205: Appeal

Any party aggrieved by the action or inaction of the Election Committee may thereafter appeal to Tribal Court.

### S5-206: Appeal Time

An appeal must be filed within two (2) days of the de facto or de jure decision by the Election Committee.

### S5-207: Appeal Parties

The individual members of the Election Committee and Business Committee shall not be named as defendants in an appeal. The tribal attorney shall represent the Election Committee and/or Business Committee and the court shall expedite such cases so as to reach a final decision prior to election day. No election shall be postponed because of a pending voter list challenge.

## ARTICLE VI CANDIDATES

### S6-101: Eligibility to File

In order to file for any office, a candidate must be eligible and qualified:

- A person is eligible if:
  - Twenty-one (21) years of age or older,
  - A member of the Tribe, and
  - Physically residing within Pottawatomie, Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland and Okfuskee counties of Oklahoma.
- A person is not qualified if:
  - Ever convicted of a felony,
  - Ever found civilly or criminally liable for a breach of fiduciary duty to the Tribe, or
  - Ever impeached or recalled by the Tribe.

c. Each candidate for a Business Committee office in the Citizen Band Potawatomie Indian Tribe of Oklahoma shall state that he or she will submit a completed personal information form to the Comptroller of the Currency as required under the standard Change of Control application form for National Banks no later than seven (7) days after elections are held, if elected. This statement will be incorporated into the candidates filing form.

### S6-102: Ballot Eligibility

To be eligible to seek election and be placed on the ballot, a person must timely file for that office.

### S6-103: Filed Candidate

To be a filed candidate, one must:

- Be eligible to file,
- Timely file a declaration of candidacy with:
  - The Tribal Secretary-Treasurer or his designate, and
  - The Election Committee or their designate.
- Timely pay a filing fee of one-hundred and fifty dollars (150.00) upon filing by cashier's check, which is refundable if the candidate is declared ineligible or withdraws.

### S6-104: Filing Period

A candidate must file during regular business hours 8 a.m. to 5 p.m. no earlier than ninety (90) and no later than eight seven (87) days prior to the date of the election. The filing period is for a total of three working days.

### S6-105: Form of Declaration

Although no particular form is required, the declaration of candidacy must be by affidavit and contain sufficient information for the Election Committee to determine that the candidate is eligible to file, is seeking a particular office, and has complied with this ordinance. The declaration should be substantially as shown in Appendix Form 2.

### S6-106: Nicknames

Each candidate may specify one (1) nickname to be placed on the ballot alongside the candidate's true name. No nicknames may be used if identical or substantially similar to the name or nickname of another candidate. Should a dispute over the use of a name arise, the Election Committee's decision shall be final and unappealable. To specify a nickname, a candidate must affirm in the declaration of candidacy that:

- The candidate is known by the nickname, and
- The nickname is not being used for any other purpose than to accurately identify the candidate.

### S6-107: Acceptance

The Election Committee shall accept any filing by a person which, on its face, appears valid, that is, shows the candidate filing is eligible, qualified and has timely filed, and tendered the filing fee. Acceptance shall entitle the candidate to have his name appear on the ballot unless the candidate withdraws as hereinafter set forth or unless a contest to his candidacy is sustained in the manner hereinafter described.

### S6-108: Certification of Slate

As soon as practicable after the filing period closes, the Election Committee shall file a written certification of the slate of candidates for the election with the Tribal Secretary.

The certification shall also indicate all filings not accepted and the reasons for non-acceptance.

### S6-109: Use of Tribal Newspaper

After filing closes, the tribal newspaper will provide an equal amount of free space in the next edition for all candidates appearing on the certified slate. The purpose of allowing the free space is to allow the candidates to identify themselves to the voters. All other space in the tribal newspaper shall be available to candidates on a fee basis established by the Business Committee to reflect publication and distribution cost only.

HowNiKan Editor shall have final approval on contents of free and paid advertisements and shall review their contents for libel, slander, and inaccuracy of facts with the tribal attorney. Deadlines for receiving advertisement copy are set by editor and published in the newspaper.

### S6-110: Filing For More Than One Office Prohibited

No person shall be a candidate for more than one office during any one election, no may a tribal office holder seek another office except when the office holder's term expires contemporaneously with the election. Each candidate must specify which office is being sought; Chairman, Vice-Chairman, Secretary-Treasurer, Councilman 1, Councilman 2, Grievance Committee 1, Grievance Committee 2 and Grievance Committee 3.

## CHAPTER TWO WITHDRAWALS

### S6-201: Withdrawals

Any candidate for office may withdraw a declaration of candidacy by filing a written notice of withdrawal with the Election Committee at any time not less than sixty (60) days prior to the election. The withdrawal notice shall contain the candidate's name, the office sought, and shall be notarized or sworn to before a person authorized to administer oaths. A timely withdrawal is final.

### S6-202: Procedure on Withdrawal

If a candidate withdraws, the Election Committee shall post notices to that effect at all polling places and within the voting booths, and may line through or otherwise obliterate the candidate's name from the ballots. Any votes cast for a withdrawn candidate shall be rejected.

## CHAPTER THREE CHALLENGES

### S6-301: Kinds

The certified slate may be challenged either because a candidacy was allegedly wrongfully certified or because a person's attempted filing was allegedly wrongfully rejected. Any challenge to the certified slate must be made within seventy-two (72) hours after slate has been certified to be a valid challenge.

### S6-302: Who May Challenge

Any candidate may challenge the eligibility of any other candidate for the same office. If only one candidate has filed for an office, any person on the voter list may challenge the eligibility of that candidate.

Only the person whose filing is not accepted may challenge the non-acceptance.

### S6-303: How To Challenge

A challenge must be initiated by filing a written petition with the Election Committee. Each petition shall state with particularity the reasons for the challenge.

### S6-304: Hearing

Upon receiving a candidacy challenge, the Election Committee shall immediately deliver copies to the challenged candidate and all other candidates for that office. A hearing on the challenge must be held within five (5) days of receipt of challenge. The Election Committee must render a decision on the challenge within seventy-two (72) hours of commencing a hearing. No formal pleadings are required. The Election Committee may subpoena witnesses and take testimony under oath. The challenger has the burden of proof.

## CHAPTER FOUR APPEAL

### S6-401: Appeal

Any proper party to a candidacy challenge aggrieved by the Election Committee decision may appeal to the Tribal Court.

### S6-402: Appeal Time

An appeal must be filed with the Tribal Court on or before the expiration of two (2) business days following announcement of the Election Committee decision.

### S6-403: Relief

The appellant shall have the burden of proof. The Tribal Court shall either:

- Affirm the Election Committee decision.
- Reverse the Election Committee decision, and, depending upon which is appropriate, add or strike a candidate's name from the slate certification.

### S6-401: Time For Decision

The Tribal Court has ten (10) days to act on the appeal preceding election day. Failure of the Tribal Court to render a decision within twenty (20) days is an affirmation of the Election Committee's decision.

## ARTICLE VII

## BALLOTS

### S7-101: Candidate's Names

The name of any candidate for office shall be printed on the official ballot as set forth in the declaration of candidacy without any prefix, suffix, or title. A nickname may be included if properly requested. Position on ballot will be determined by order of filing for a particular office. As soon as the candidates filing period closes and period for challenges expires without a timely challenge, the Election Committee will prepare a ballot. If a candidacy challenge is filed, the ballot will be prepared as soon as the challenge is resolved.

### S7-102: Unopposed Candidates

Any candidate who is unopposed for an office shall:

- Appear on the ballot with the designation "unopposed" printed next to his name, and
- On election day be deemed elected to that office.

### S7-103: Ballot Care

Specific instructions to the voter may be printed at the top of the ballot. Ballots shall not be numbered or show any other lettering or identifiable markings, unless such markings be on a perforated "tear-off" slip to be removed prior to placing the ballot in the ballot box.

- Only one ballot shall be cast by each eligible voter.
- A ballot shall be cast only after the voter has signed the poll register unless voting by absentee ballot.
- Election Committee officials shall account for all "ballots."
- A ballot shall be issued to each eligible voter by mail or through distribution at the tribal offices by the Election Committee.

## ARTICLE VIII ABSENTEE VOTING

### S8-101: Eligibility

Any voter can vote by absentee ballot.

### S8-102: Application

Requests for absentee ballots may be written, printed or typed and must include the correct mailing address, roll number, and legal signature of the person making the request.

### S8-103: When To Apply

Requests to vote an absentee ballot must be made not less than twenty (20) days prior to the election.

### S8-104: Receiving Ballot and Absentee Voter List

After final certification of slate the Election Committee will have ten (10) working days to print ballots. Ballots will be mailed as soon as possible after final certification of slate and upon receipt of an appropriate and timely request. The Election Committee shall maintain an accurate written record ("Absentee Ballot List") of all ballots so issued, including the name, address, roll number, and legal signature of the voter to whom the absentee ballot was issued, and the date of the issue immediately after final certification of the slate at a timely or appropriate request.

### S8-105: Voting

Those voting by absentee ballot shall mark their ballots, seal them in an inner envelope, and see that the absentee ballot is timely delivered. Only the outer envelope shall have the voter's name, return address, roll number and legal signature written upon it.

### S8-106: Delivering Completed Ballot

Those wishing to vote by absentee ballot must see that their outer envelope with enclosed inner envelope and absentee ballot are delivered to the designated post office box not later than 10:00 a.m. of the last Saturday in June.

### S8-107: Handling

All absentee ballots received by the Election Committee shall remain in a locked post office box provided for that purpose in Tecumseh, Oklahoma Post Office until 8:00 a.m. on election day, at which time the Election Committee Chairman, or an election official designated by the Chairman, and at least one other election official shall:

- Receive the ballots from the post office,
- Personally transport them to the polling place,
- Deliver them immediately, still sealed, to the remaining member of the Election Committee.
- Deposit them unopened in a special locked ballot box.
- The same procedure shall be followed at 10 a.m., and
- Tabulate them immediately upon delivery by election officials in the presence of candidates poll watchers.

### S8-108: Procedure Mandatory

No absentee ballot will be received at any time or by other means than provided for herein.

## ARTICLE IX CONDUCT OF ELECTIONS CHAPTER ONE VOTING

### S9-101: Voting Period

The polls shall be opened at each polling place from 7:00 a.m. until 2:00 p.m. Saturday the day of General Council meeting. Any voter in line at the polling place at 2:00 p.m. but unable to cast a ballot before 2:00 p.m. shall be allowed to cast a vote.

### S9-102: Voting

All voting is by secret ballot. Upon being identified as being on the officials voters' list and not having previously received a ballot, each prospective voter shall:

- Be handed an unused ballot by an election officials,
- Sign his name on a voter register, kept for that purpose, to acknowledge receipt of the ballot,
- Vote in privacy, in a voting booth, by marking the box opposite the name of the candidate supported by the voter,
- Fold the ballot so the choice cannot be seen by others, and
- Personally deposit the ballot in the ballot box.

### S9-103: Voter Assistance

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## Continued from previous page

The election officials may allow a voter to obtain the assistance of any person in casting a vote if the voter is physically unable to cast a ballot and assistance, without previous suggestion, is requested. The Election Committee shall decide whether assistance may be rendered which decision shall be final and unappealable.

### S9-104: Marking The Ballot

A ballot shall show only the marking of the voter's choice and shall not show more choices than the election calls for. A person may choose not to vote for any candidate for a particular office. However, if a voter marks a ballot so that the vote is apparently for more than one candidate for a single office or for a candidate not properly listed, or bearing any other such material errors, the ballot will not be counted, but will be marked by official, and retained as hereinafter provided.

### S9-105: Mutilated Ballots

If a voter mutilates a ballot or renders the ballot unusable another may be obtained, and the mutilated ballot shall be folded and marked "mutilated" in ink. Each member of the Election Committee on duty at that polling place shall sign below this marking and the mutilated ballot shall be placed in a large envelope marked "mutilated ballots." The envelope containing all mutilated ballots shall be placed in a large envelope marked "mutilated ballots." The envelope containing all mutilated ballots shall be placed in the ballot box at the end of voting.

### S9-106: Unused Ballots

Ballots unused at the end of the voting shall be tied together, marked "unused" in ink, signed by at least two election officials, and placed in the ballot box at the end of voting.

## CHAPTER TWO COUNTING THE VOTE

### S9-201: The Tally

All election material shall be transported to the counting room. Thereafter, the Election Committee shall:

- Unlock the ballot box(s),
- Remove the regular ballots and
- Tabulate the vote.

### S9-202: Verifying The Absentee Ballots

The Election Committee shall count the absentee ballots. Each outer envelope shall be opened, but the inner envelope shall remain unopened at that point. The Chairman shall then determine:

- Whether the person whose name is signed to the outer envelope and affidavit is a qualified voter,
- Whether the voter is on the absentee ballot list,

### S9-203: Counting Ballots

The Election Committee shall count the absentee ballots.

### S9-204: Observing Tally

At least two election officials shall view each ballot, and each counter shall keep a separate tally of the votes cast. Each candidate may select a watcher, not a candidate, who shall not interfere with the tally process, but can observe and keep a separate record of the tally of the ballots.

### S9-205: Rejection of Ballots

If, during the tallying of the votes, the members of the Election Committee are unable to determine from a ballot the choices of a voter, the ballot shall be rejected. A rejected ballot shall be marked "rejected" in ink. Each member of the Election Committee shall sign his name below this marking. Rejected ballots shall be kept together, and placed in the ballot box at the end of the tally.

### S9-206: Certified Abstract

At the close of the tally, the Election Committee members shall:

- Open the ballot boxes and display the empty box to all persons present to insure that no ballots are contained therein,
- Determine the total vote cast including the absentee ballots for each candidate for each office,
- Write down these totals, together with the number of rejected ballots, spoiled ballots, unused ballots and total ballots printed,
- Sign the written totals as a certified abstract of the election results,
- Read the certified abstract aloud to the public,
- Deliver copies of the certified abstract to:

- The Business Committee
- The Tribal Court Clerk, and
- The Election Committee files in the tribal Secretary's Office.

### S9-207: Recounts

If the votes cast for two or more candidates (with the highest vote) is tied, or is the highest vote is larger than the next highest vote by less than 10% of the total vote cast for that office, the Election Committee shall recount the vote for that office on all the unmutated unrejected ballots, rejecting any which it is unable to determine the choice of the voter. The recounts shall continue until two consecutive counts agree, and a new abstract shall then be prepared and read aloud to the public.

### S9-208: Request For Recount

Since the Election Ordinance provides for automatic recount of ballots, any request for recount of ballots must list the reasons therefore in writing and be submitted to the Election Committee Chairman, or his designated representative within two (2) working days after the election.

Such request must be accompanied by a non-refundable cashier's check of \$250.00 made payable to the Citizen Band Potawatomi Indian Tribe of Oklahoma. Said check shall be forwarded to the tribal Secretary-Treasurer to be credited against the cost of the recount. The Election Committee shall meet and decide within five (5) days of receipt of the notice whether or not such reason listed in the request are sufficient to cause a recount of ballots. If no recount is made, the \$250.00 is refunded.

### S9-209: Run-Off Elections

A candidate for membership on the Business Committee must receive the highest number of votes in order to be elected. If the abstract shows that the highest number of votes cast for two or more candidates for an office is tied, a run-off election shall be held within sixty (60) days

after the general election. The Election Committee shall supervise the run-off election following the same rules and procedures followed in the general election. Subsequent run-off elections may be held in the same manner if necessary. As soon as some candidate has received a higher vote than any other candidate, no further run-off elections will be had.

### S9-210: Retention of Ballots

Upon completion of the election and announcement of the certified abstract, the Election Committee shall lock all ballots and records in the ballot box and deposit the ballot box in the vault of the designated bank, post office, or other secure area as approved by the Election Committee, to be held for safekeeping until final certification of the election results and installation of all officers. Only the Chairman and Secretary of the Election Committee shall have access to these records. After installation of all officers, the Election Committee shall return all ballots and election records to the tribal Secretary to be placed in permanent confidential tribal records for a period of five (5) years.

The documents will not be available for public viewing in order to preserve the confidentiality of the persons voting in the election. From and after the date of final installation of all elected officials and after the five-year period is completed, the tribal Secretary may remove the election ballots and records, except the final certification of successful candidates, and destroy them.

The final certification of election results entered by the Election Committee shall not be removed but shall be retained as a permanent public record.

### S9-211: Election Certification

The Election Committee shall certify the election results for all uncontested offices immediately after the two (2) working day period for filing an election contest expires. If an election office is timely contested, then no certificate of election for contested office shall be issued until, if appropriate, after the election contest is finally decided.

### S9-212: Finality

The Election Committee's certification of uncontested election results or the Election Committee's certification of the election results following an election contest provided for herein shall be final unappealable.

## ARTICLE X INSTALLMENT

### S10-101: Installment

In order to provide for an orderly transition of power, all newly-elected officers shown on the certificate of election shall be installed immediately following the election.

### S10-102: Effect Of Installment

Once an officer is installed, removal is only by impeachment, recall or some other procedure authorized by the tribal constitution or recount certification.

### S10-103: Incumbents

Consistent with Article 12, Section 1 of the Tribal Constitution, the term of an incumbent office holder shall not expire until installation of his successor.

## ARTICLE XI ELECTION CONTEST CHAPTER ONE

### ELECTION COMMITTEE REVIEW

### S11-101: Who Can Contest

Only a candidate for the disputed office may contest the election results for that office.

### S11-102: Grounds

Only two (2) grounds may be asserted for contesting an election. The grounds are that the Election committee erroneously counted or failed to count ballots, which failures were of such a magnitude that:

- Either the contestant is entitled to be elected to the office, or
- It is impossible to determine with mathematical certainty which candidate is entitled to be elected to the office.

### S11-103: When To Contest

A contest can only be initiated by:

- Timely filing with the Election Committee a verified statement setting forth the particular grounds for the contest, and
- Depositing \$250.00 in cash with the Election Committee to cover cost of the hearing (if the contest is successful, the cash deposit shall be refunded).

### S11-105: Election Committee Hearing

The Election Committee shall set a hearing of the contest no later than five (5) days after the contest is filed. Written notice of such hearing shall be mailed or delivered to each candidate for the office contested. Any party to the election protest and the Election Committee shall have the right to view the election ballots and records in the presence of the Election Committee Chairman in the tribal offices. Any party to the protest or a tribal member shall be entitled to copies of the ballots from the Court Clerk upon payment to said clerk of normal and customary charges. Said certified copies shall be received as evidence by the Election Committee in like manner as an original. Alternatively, the Election Committee, upon request of a party or on its own motion, may convene a hearing for any protested election at the Tribal Courthouse, Shawnee Indian Agency, for the purpose of reviewing the election materials. After hearing the proofs and allegation of the contestants, the Election Committee shall make factual findings and one of the following conclusions:

- That the contested election should be confirmed, or
- The contestant should be declared the winner of the election, or
- The contested election should be set aside and a new election held.

### S11-201: Appeal

Any proper party to an election contest aggrieved by the findings and decisions of the Election Committee may appeal to the Tribal Court.

### S11-202: Time

An appeal must be filed within five (5) days of receipt of notification

of the decision of the Election Committee.

### S11-203: Parties

The Election Committee and the person whose election is challenged are indispensable parties to the appeal. Any other candidate for that office may intervene. The individual Election Committee members are not necessary or proper parties to such action. The tribal attorney shall represent the Election Committee.

### S11-204: Relief

The Tribal Court whose decision is final may only:

- Confirm with Election Committee decision,
- Order a new election for the contested office, or
- Reverse the Election Committee decision and order the Election Committee to certify the election of the contestant to the office.

### S11-205: Standard

Neither the Election Committee nor the Tribal Court shall invalidate any certified abstract of election results and order a new election for an office unless clear and convincing evidence shows that the person receiving the most votes for the contested office as shown on the certified abstract cannot be mathematically determined to be the clear winner.

## ARTICLE XII REFEREDUM

### S12-101: General Council Resolutions

Because they relate to claims or rights growing out of treaties only, all General Council Resolution shall be voted on in a referendum vote.

### S12-102: Absentee Votes

All absentee votes shall be handled by the Committee in the same manner as that prescribed for casting tribal election ballots. All absentee ballots must be distributed at least twenty (20) days prior to any General Council meeting and received by the Election Committee by 10:00 a.m. on the day of any General Council Meeting. These ballots will be received for counting and counted on the day of the General Council Meeting and the results certified to the Business Committee. The issues to be voted on must receive a majority vote for adoption. Results of the vote will be published in the tribal newspaper.

### S12-103: Resolution Preparation

Preparation of Resolutions for referendum vote shall be by the Business Committee or by provisions provided for under Article X of the Tribal Constitution.

## ARTICLE XIII SPECIAL ELECTIONS

### S13-101: Election Board

When a special election is properly called, the Business Committee by resolution shall establish an independent election board to conduct the special election.

### S13-102: Composition

The independent election board shall have the same composition as that of the Election Committee provided for herein.

### S13-103: Powers Of The Election Board

The independent election board shall have the same powers and duties as set forth herein for the Election Committee and shall have such further powers as are necessary to carry out the duties imposed by the Tribal Constitution and By-Laws. Further, the independent election board will have the power to establish different time periods for filing, challenges, contest and appeals, but shall not have power to change the other substantive and procedural rules provided for herein including, by way of example only, the eligibility to vote and the eligibility and qualifications of a candidate.

## ARTICLE XIV VIOLATIONS

### S14-101: Misdemeanor

In addition to any other penalties (civil or criminal) provided by law, any person willfully violating the duties and obligation imposed by this ordinance is guilty of a misdemeanor and, upon conviction, may be punished up to the maximum allowed for misdemeanors.

### S14-102: Venue And Jurisdiction

The venue and jurisdiction for all violation is exclusively in the Tribal Courts.

## ARTICLE XV QUO WARRANTO

### S15-101: What Is Quo Warranto

Quo warranto is the name of the writ by which title to an office is resolved. It is not a substitute for or an alternate to the election challenges or appeals provided herein before.

### S15-102: Who May Seek

Only a person claiming a better right to the office may bring a quo warranto action.

### S15-103: Who Is The Proper Party Defendant

The only proper party defendant is the person who holds title to the office.

The HowNiKan welcomes contributions from its readers, especially letters to the editor and news of achievements of tribal members. Please mail your submission to Mary Farrell at tribal headquarters. **Deadline is the 5th of the month.**



# POTAWATOMI SCRAPBOOK

## She saved her tribe from extinction

By Gary E. Mitchell  
*News From Indian Country*

In the written record of history, there were many great leaders in Indian country, and their stories are well-documented in those pages. But with the passage of time, the halls of Congress and the federal court systems replaced the battlefields of the past as the new proving grounds for modern day tribal leaders.

Today, Roger Joudian, Wendell Chino, Wilma Mankiller, Ada Deer and Minnie Evans join the names of the past war chiefs, such as Tecumseh, Sitting Bull, Geronimo, Pontiac, and Chief Joseph as people who fought for the rights of their respective tribes and ultimately for the rights of all Indians. Each had their own formula for ultimate success, and their contributions are measured and judged by the end result.

Most people are familiar with the latter list of Indian leaders, and their contributions are well noted in many publications; however, they don't mention the name of Minnie Evans. She was the acknowledged leader of Prairie Band of Potawatomi Indian Tribe in Northeast Kansas. Her Indian name was Ke Waht don no quah. She lacked a formal education, but made up for this with sheer determination. She compensated for her shortcomings with wisdom and common sense, attributes that could benefit all politicians.

Minnie Evans was a tough-willed individual and a tenacious fighter for the rights of her tribe. At some point she came to identify her life's meaning with the cause of the Potawatomi. She started out on an advisory committee in 1933 and remained active in tribal affairs for over thirty-five years. The tribe was in dire need of a person with the internal fortitude and true leadership abilities during this turbulent period. But, tribal adversity was an historical fact long before these times.

The Potawatomi had lived a fairly peaceful existence on the shores of the Great Lakes for hundreds of years. It was after meeting the French in 1634 that life changed drastically for the tribe. They were drawn into the European struggle for control and dominance of the "New World." The Potawatomi usually ended up on the wrong side, losing a little autonomy each time. But more was in store.

After the United States took control of this continent, many adverse policies were formulated that called for the removal of the Potawatomi from their beloved homelands. The migration westward found the Potawatomi making temporary stops in Missouri's Platte Country in the 1830s and in the Council Bluffs area for ten years ending in 1846. The tribe eventually settled in

Kansas as their final stop, but not before losing five million acres in the process, and have lived there until the present day.

Minnie Evans was part of a conservative political group on the reservation that believed in preserving the traditions and religion of the tribe and had long fought against the imposition of Anglo culture. Additionally, they advocated the resolution of the many wrongdoings of the past, and they believed that treaties were sacred documents. The Potawatomi had compiled with all the restriction and demands of the government. In return, they wanted the federal government to live up to its obligations and when it didn't, the tribe wanted financial compensation for all the broken treaties.

The Indian Claims Commission, formed in 1946, established goals to rectify the very wrongs Minnie Evans' conservative group were pushing to correct for many years. Now the group had the forum to carry out their agenda. In the role of tribal chairman, a rare appointment for a woman in those years, she made numerous trips to the capital city of Topeka, thirty miles from her home on the reservation, traveled over bad roads and often under unfavorable weather conditions.

Because of her perseverance and the legal aid of a Topeka law firm, the tribe was able to win judgment after judgment. The awards represented a culmination of years of hard work on her part, but still the tribe only received a fraction of the original land value of the lost acres of the past. It took 23 years for the tribe to get a "per-capita" payment from all her hard work. The government moves slowly in these matters.

Once the judgement awards were legally secured, a new assault on the tribe began, one with potentially fatal consequences. Shortly after the end of World War II, a movement started to assimilate the American Indian into American society. Many Indian policy watchers were convinced that since the Indian had fought so valiantly in the great war, now the Indian was ready for unqualified citizenship. Policy makers embarked on a "termination" campaign to break up the reservation system, a campaign similar to the allotment policies of the 1800s, but this was far more serious. Now the entire Indian system was slated for elimination.

In 1954, the House of representatives drafted a resolution called HR 4985 with the expressed purpose of withdrawing federal supervision over five Indian tribes as soon as possible. Named it the House resolution were the Potawatomi of Kansas, the Chippewas of the Turtle Mountain Reservation of North Dakota, the Flatheads of Montana, the Klamaths



Two More Potawatomi Women — Cashaway And Kat We (Mary Rice)  
From The Smithsonian Institution Collection, Year Unknown

of Oregon, and the Menominees of Wisconsin. Eventually the Klamaths and the Menominees were terminated as tribes.

It took Ada Deer 20 years of fighting to get the Menominees restored as a tribe, but for the Potawatomi, thanks to Minnie Evans, the actual termination never happened. On August 3, 1954, the Potawatomi strongly opposed this congressional action by signing a petition of protest and sending this to the government. Then Minnie Evans and a delegation of Potawatomi went by train to Washington D.C. to voice their objections at the scheduled congressional hearings. Without this grass-roots efforts on the part of these determined Potawatomi, the tribe would have faced certain termination.

Sadly, after all of this fighting for the rights of the tribe, she was voted out of tribal government by a new faction in the tribe who wanted to reap the benefits of all her hard work. They wanted to be in charge when the "per-capitas" were distributed, and many soon forgot all the years of her leadership and dedication.

She was a casualty of what had become a political norm on Indian reservations, the attitude of "what have you done for me lately?" She slowly faded from tribal politics, and her familiar presence at committee hearings, council meetings and social functions was to be no more. She died in 1971, gone, but not forgotten in the history of the Potawatomi.



# INDIAN COUNTRY NEWS

## BIA financial reports finally surface, raise questions

(From *Indian Country Today*, Feb. 1, 1996) — BIA financial reports that took a lot of prodding to generate have finally surfaced. The reports reveal millions of dollars in unused education, public safety and general administration construction and maintenance funds for the past four fiscal years.

The reports, requested by Sen. John McCain, R-Ariz., chairman of the Senate Indian Affairs Committee, explained the "X" and "M" accounts. The report indicates that \$74 million was carried over from Fiscal Year 1994 to Fiscal Year 1995 which was appropriated for the School Facilities Improvements and Repairs account for BIA or tribal schools but not used in the year appropriated. The two accounts are used for storing unobligated and excess funds.

The 1995 carryover of unobligated funds is \$48 million. Add to that the law enforcement, emergency shelters, facility repairs for public safety and the General Administration construction

budgets, and the total in unobligated funds is just over \$91 million of fiscal year 1995.

The report also states that unassigned funds would be assigned to fund-matured projects or used to cover cost increases on existing projects and unexpected emergencies, which the report states "historically occurs."

There have been carryover funds for each of the fiscal years from 1992 through 1995. The funds varied from \$27 million to \$74 million in unobligated, unused funds.

Sen. McCain began his inquiries into the "X" and "M" accounts and admonished the BIA last October for losing \$28 million in tribal Priority Allocation funds at the end of fiscal year 1995 by not using them for needed tribal projects.

The money in the "X" account would have carried over to make adjustment in existing accounts.

Because the funds weren't spent by Oct. 1, the \$28 million was lost. "I have asked Secretary (of Interior Bruce) Babbitt

to describe how the BIA could allow \$48.7 million to pile up, unspent, which Congress appropriated to meet the critical needs of Indian tribes," Sen. McCain said. Sen. McCain was referring to monies found in the "X" accounts.

"I expect (Sec. Babbitt) shares my view that the BIA should transfer any and all available funds to tribal governments as quickly as possible, given the desperate circumstances which confront American Indians," Sen. McCain said.

School administrators, organizations and tribal governments have been asking about the two accounts but told Sen. McCain they were getting nowhere with the BIA and wanted an accounting of the money.

The Loneman school on the Pine Ridge Reservation in South Dakota needs portable classrooms, which were promised but never received.

More than 359 students attend a school that was condemned in 1992 when only 180 students used the facility,

according to Gerald One Feather, school board chairman.

The Dakota Area Consortium of Tribal Schools, along with Sen. McCain, asked for the reports because they have proposed a legislative plan that would take the responsibility of distribution of funds out of the hands of the BIA.

Legislation being prepared would create a bond initiative that would obligate the federal government to fewer dollars than are now being appropriated but would give the schools a larger pool of money from which to draw in order to accomplish much needed repairs to existing facilities.

DACTS estimated that some \$800 million is needed now to either upgrade and repair or build new facilities for tribal schools across the country.

According to the proponents of the bonding legislation, the school continues to deteriorate and the student population continues to increase, which creates an immediate need for funding.

The education department

improvement and repair account for the past four years has left an unobligated balance of from \$27 million to \$74 million, which was carried forward.

According to DACTS information, the bonding program should be sufficient to meet the immediate and long-term needs of the schools.

If the full \$800 million in project needs were bonded in 1995, the annual net debt service requirement would be \$59.575 million or 14 percent less than the amount requested for FY 1996 education construction.

In response to Sen. McCain's request for funding information, the Facilities Management Construction Center and the BIA prepared three separate reports.

Only the final report, dated Dec. 11, 1995, is being supported as accurate by the BIA.

The two other reports are either not complete or the data is not accurate, according to the BIA. Figures vary in specific categories with each draft.

## State Supreme Court decision stuns Kiowas

(From *Deleware Indian News*, January 1996) — On December 12, 1995, the Oklahoma Supreme Court issued a shocking opinion declaring that the Kiowa Tribe has no sovereign immunity against a breach of contract claim. The Kiowa Tribe is being sued for breach of contract by a non-Indian for \$142,500 in damages. The ruling is blatantly contrary to established federal and state sovereignty law which provides that a government can not be sued in its own courts or any other courts without its consent.

Yet the Oklahoma Supreme Court held that because the contact with the Kiowa Tribe was executed outside of Indian Country, the state had jurisdiction over the tribal government. To support its opinion, the Oklahoma Supreme Court cited no sovereign immunity cases, but cases dealing with the jurisdiction over individual Indian in non-Indian country. None of these cases have

anything to do with state jurisdiction over tribal governments. Tribal governments retain their sovereign immunity in non-criminal suits regardless of where the alleged actions physically occurred.

Because the sovereign immunity doctrine is so established, we can only assume that the Oklahoma Supreme Court has chosen to rule in direct

contradiction to the law in an effort to further attack the sovereign authority of the Indian Tribes.

Chairman of the Kiowa Tribe, Billy Evans Horse, further reported that the state courts have been garnishing the tribe's tax revenues for the purpose of satisfying the judgment against the tribe. This would be similar to the state of

Oklahoma giving a judgment against the federal government and then garnishing the Internal Revenue's collection of income tax.

Chairman Horse reported that the tribe is motioning for a rehearing on the issue and hopes all the tribes will formally express their outrage at this latest attack on tribal sovereignty.

## Five Tribes opposes State Question 669

The Inter-Tribal Council of the Five Civilized Tribes (ITC) passed a resolution at their quarterly meeting in January that calls for a resounding defeat of State Question 669, the controversial property tax limitation initiative which will appear on the March 12 ballot in Oklahoma.

"We have an interest in issues that could adversely impact the ability of local public schools to educate our children; counties and cities to provide essential government services; and state revenues with which to work with us to improve the quality of life for all citizens of our great state," emphasized Joe Byrd, Principal Chief of the Cherokee Nation and newly elected president of the Inter-Tribal Council of the Five Civilized Tribes. The ITC represents over 300,000 Indian people across the United States.

The ITC joins a growing coalition of state leaders, business interests, educators, local government officials and private citizens who question the wisdom of passing a tax reduction that benefits a few wealthy interests in the state.

## All-Indian tourney set in Oklahoma City

The 39th annual All Indian State Basketball Championship will be held March 2-24. The tournament is sponsored by the Athletic Section of the Oklahoma City Parks and Recreation Department. Entries are being accepted through Monday, March 11.

The cost is \$130 per team. A \$70 late registration fee will be added to all entries that are received after March 11. The final deadline for all registrations will be Wednesday, March 13, at 5 p.m. Entry forms can be returned to the Oklahoma City Parks and Recreation Department at 201 Channing Square, RM B1, Oklahoma City, OK 73102.

There will be both a men's and a women's division. Awards will be presented to the top three teams in both divisions.

For more information, please contact Jeff Murray at (405) 297-3828.



## POTAWATOMI KIDS' CORNER



### Color & Learn

Color this drawing of a winter scene to help learn how Potawatomi of days gone by coped with the harsh weather of the Great Lakes region where they lived a couple of centuries ago. The drawings, by Chet Kozlak, are from the Ojibway Indians Coloring Book published by the Minnesota Historical Society. Since the Ojibway are closely related to the Potawatomi, these drawings give us a good idea of how our ancestors lived.

## Secretarial election results should come in early April

Continued from page 1

Proposed Amendment B involves the scholarship program. The Constitution currently states that members enrolled after April 1989 are not eligible for the scholarship or prosthetic programs paid from judgment funds. The amendment, if approved, will remove the reference to scholarships in that article, making all tribal members eligible to apply for scholarships. While there aren't enough funds to award all eligible applicants money, the Business Committee said at their November meeting that they are particularly concerned about middle-class students who aren't eligible for Pell Grants.

Amendment B also includes a "housekeeping" change, correcting a docket number which is incorrect in the current

Constitution.

Voting is separate on the two proposed amendments.

Ballots were mailed beginning Feb. 8 and must be returned by Feb. 29. Tribal officials warned voters that the certification on the back of the pre-addressed envelope must be completed and the voter's name should be signed as it was addressed to him or her.

The ballots will be counted by the special three-person Election Board made up of Shawnee Area BIA Supervisor Robert W. Jones, chairman; tribal Vice Chairman Linda Capps and Joe LaReau. Results will be posted at the tribe and at the BIA Agency office before being forwarded to Washington D.C. for final approval, which should take "a few weeks," Herndon said. Results should be official in late March or early April.

## TGI helps Native American businesses with contracting

The Tribal Government Institute of Norman, OK, recently announced that TGI assisted Native American business clients in obtaining over 16 million dollars in

federal contracts through the third quarter of 1995.

TGI operates a successful free procurement technical assistance program to enable Indian tribes and Indian-owned

businesses to market their goods or services to the government. TGI also offers a variety of workshops and conferences.

For more information call (405) 329-5542.

## CITIZEN BAND POTAWATOMI TRIBE REQUEST FOR BALLOT • 1996 ELECTION

In order to comply with the 1996 Election Ordinance, please fill out this form and return to:  
Potawatomi Election Committee, P.O. Box 310, Tecumseh, OK 74873

NAME: \_\_\_\_\_ DATE OF BIRTH: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY, STATE & ZIP: \_\_\_\_\_

Under penalty of perjury, I hereby declare this to be my legal signature and Potawatomi Tribal Roll Number:

SIGNATURE: \_\_\_\_\_ TRIBAL ROLL NUMBER: \_\_\_\_\_

THIS FORM MUST BE IN THE HANDS OF THE ELECTION COMMISSION BY JUNE 9, 1996.